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LIFE OF JESUS

AND

HIS APOSTLES

BY

REV. W. B. GODBEY,

*Author of Holiness or Hell, Jesus is Coming, Sancti-
fication, Christian Perfection, New Testament
Commentaries, Etc.*

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ABBREVIATIONS.

B. C.—Before Christ. A. D.—After Christ.
O. T.—Old Testament. N. T.—New Testament.
N. B.—Take Notice. D. V.—God Willing.
E. V.—English Version. R. V.—Revised Version
Gr.—Greek. e. g.—For example. i. e.—That is.
v.—Verse. ch.—Chapter.

PROLOGUE.

Eph. 1 and Col. 1, reveal the Second person of the Trinity as the Creator of "all things visible and invisible," while Heb. 1 sets Him forth as the Creator of the ages (E. V., words). Hence we see that the Divinity executes the work of creation in the second person. The above, with many other scriptures, reveals the co-eternity of the Son with the Father. In all our meditations and apprehensions of the Divinity we must steer clear of the tritheistic heresy; i. e., separating too widely between the persons of the God-head, thus digressing into the idea of three Gods instead of one. While the Son, our Savior, has existed from the beginning, having tossed millions of worlds from his creative fingers, meanwhile the "morning stars sang together, and sons of God shouted for joy," and the redemption of this fallen world with its inhabitants was a stupendous reality in the divine mind from all eternity, and really efficient from the fall and the days of Abel; deep and unfathomable reasons for the postponement of the Divine inclination, the grand, salient ostensible fact of the redemptive scheme supervened through the rolling centuries. A mention of the more prominent will be edifying to the readers.

1. The trend of fallen humanity to go away from God into the labyrinthine entanglements of polytheistic idolatry became prominent from the mournful exodus out of Eden; the fratricidal came, leading the way into the worship of the sun, which is manifest in the blood-

less offering of fruits and flowers. Baal, the sun-god, thus led the way, being worshiped in Egypt under the name of Osiris, and the moon under the name of Isus; and as Ashtaroth, of Phenecia, also called the queen of Heaven. In the Bible, Baalbec, on the plain of Baca, between the great mountains, Lebanon and Anti-lebanon, has been the wonder of the world in all ages. This day, the oriental traveler halts bewildered and spellbound as he contemplates the mighty works of Baalbec, which beggar and throw into eclipse all the boasted achievements of modern arts and science, there being no mechanical power on the earth to-day competent to erect the Temples of Sun and Jupiter and the gigantic walls of the citadel protecting them, with their golden images and accumulated treasure, from the continental armies from the east and sea pirates from the west.

Tradition corroborates the Bible in the identification of this stupendous superstructure with the city built by Cain in the Land of Nod, as the antideluvian outliving us ten times, were in all probability ten times our superior in physical strength, also utilizing the mastodon, an animal about ten times as large as the elephant, which abounded before the flood, but never lived afterward. The constant trend of Israel to depart from Jehovah, the unseen God, and go after the wonderful display of pomp and pageantry which characterize Baal, is obvious when we remember that Baalbec, the Capital and Metropolis of this, the most popular divinity ever worshiped by the children of men, was right there within the territory given by Jehovah to Israel, but never subdued and occupied. Besides, the priests of Baal had the glowing sun with his

unutterable splendor, beauty and glory, rolling his fiery chariot from Aurora to Hesperus every day, adorning the landscape with fadeless flowers and burdening the field with delicious fruits. When we consider the overwhelming predilection of fallen humanity for idolatry, and how exceedingly difficult for the great Jehovah to retain even a little handful of people on the earth so true to Him that he could make them the custodians of the heavenly oracles and the progenitors of the world's Savior, we see the pertinency of letting pagan polytheism have the field, do her best and run her race, in the final exhibiting to the world in her deserted temples and smoldering ruins, her utter incompetency to satisfy the longings of her immortal soul or to solve the problem of human origin, character and destiny. All this actually took place. Baal, Ashtaroth, Dagon, Moloch, Jupiter, Apollo, Venus, Minerva, and many other gods had the world without a rival four thousand years, and signal failure, confusion, and dissatisfaction everywhere proclaimed their mournful defeat—had utter incompetency to elevate the living and comfort the *dying*. Such was the universal dissatisfaction among all the nations of the earth, that expectation had actually supervened in every nation, a general outlook and anticipation that the Author of the universe would, in mercy, send a Deliverer into the world to reveal his truth and righteousness. When Israel were all carried into captivity, it seemed that the last hope of truth and redemption had gone down in the gloom of eternal night. But even this apparent calamity wrought such a reaction on Israel as not only to satisfy them, but to even disgust them with polytheistic idolatry, so they never again allowed their

lifelong predilection to run after it, but remained true to the law and the prophets ever after the return from Babylonian captivity.

2. While human learning is not to be rejected, but universally appreciated when sanctified by the grace of God, yet it is not only useless but injurious and a swift vehicle of damnation without that grace. In every age of the world it has beguiled its votaries with pride, and arrayed them against the Almighty. This day it is God's greatest enemy on the earth, rapidly filling the world with infidelity, sending millions to perdition and expediting the great tribulation. Hence it was really pertinent that human learning should have clean sweep over the world, run its race, reach its culmination and fall into dilapidation before the incarnation of God's Son upon the earth.

All this had actually taken place. The Greek philosophers had climbed the dizzy heights of Parnassus and drunk to full satiety from the Pyrean fountain. Honored were the educators of all the princes of the earth who resorted to them from every land, to learn wisdom at their feet. Not only heathen oracles, but the nations of the globe awarded to them the undisputed palm of wisdom. Yet, far from satisfying their patrons and pupils, they never could satisfy themselves. Having soared on the eloquence of opinions and reveled in the sublimities of poetry and romance, living in the profoundest depths of philosophy and metaphysics, the simple practical questions? who am I? whence came I? and what is my destiny? beggared all their boasted wisdom and impoverished all their powers of solution. Therefore disgusted with themselves and unsat-

isfied with their thirty thousand gods, amid their magnificent array of temples and statues, they were so suspicious that there might be a God somewhere in the universe, with whom they had no acquaintance that they actually erected to him a beautiful marble shrine in the metropolis, on which they superscribed, "to the unknown God." Consequently when Paul met the grave assembly of philosophers on the Areopagus, he opened his sermon by pronouncing them "very religious," (not too superstitious) as, E. V. he reminds them of the temple they had built to the unknown God, assuring them that he is acquainted with Him, and proceeds to tell them about Him. Thus human learning, without a rival in all the world, had gone to the acme, signally failed to solve the grand problem of human immortality, origin and destiny, was actually on the wane, when the glorious solution of all problems burst upon the world.

3. The Language Problem. From the confusion of tongues at the tower of Babel, the world had been filled with a countless medley of dialects, shibboleths and idiosyncrasms, so the person passing along the insignificant boundary of his own tribe, found himself at once confounded with an unknown tongue. This state of things was an impassable barrier to the speedy evangelization of the world. It was not only indispensable that the nations be reached by a common language, but pre-eminently essential was the writing of the Divine oracles, characteristic of the gospel dispensation in the very best possible revelation, at once pre-eminent in brevity, vivacity, flexibility, copiousness, communicativeness and the iron grip of a stubborn and stalwart mechanism, which would

forever doom all attempts to perversion, and misinterpretation, this glorious vehicle of gospel wisdom and grace, God in His merciful presence, gave the world in the beautiful, inimitable Greek language. While all nations in the absence of the written word were wrapped in darkness and groveling in superstition, we see a paradox in all history, i. e., the Greeks with no better opportunity than the other nations, bid the world adieu and rise to the top of civilization, in poetry, oratory, philosophy and the fine arts, eclipsing all their contemporaries, and sitting down upon thrones of wisdom and culture, patronized by the princes of the earth, seeking erudition, light and knowledge at their feet. The result of their wonderful achievements, in every ramification of human lore, was the manufacture of the finest language that ever rang in mortal ears. We are delighted with our noble English, with its one hundred and fifty thousand words; yet it would have been a great misfortune if the scriptures had been written in our language or any other modern tongue, as they have no mechanical grammar, and are loosely thrown together at the option of the writer. The Greek language is as mechanical as a pipe organ, which will only make music when every piece is in its place. A necessary corollary of this lingual adjustment of the world to the propagation of the Gospel, was the conquest of all nations by the Greeks, the transmission of every government under heaven into their hands and thereby the establishment of their language in every court beneath the skies. But how can this be, when, at that time, Persia ruled all the world, her one hundred and twenty-seven provinces, extending from India to Ethiopia, with a single exception of the Greeks,

who, though invaded with an army of two million five hundred thousand, led by Xerxes in person, she had signally failed to conquer? In the solution of this problem, we behold a series of unrecorded miracles. The youthful Alexander of twenty-one years, with an army of thirty-five thousand dares to invade the Persian empire; meets the royal army on the battlefield Granicus, slays four thousand and loses not a man. Then he meets an innumerable one on the plains of Issus. A terrible battle is fought. One hundred thousand Persian soldiers are left dead on the field; Alexander's loss is the merest trifle. The whole empire is dazed and appalled by Alexander's victories. Universal preparations were made to exterminate from the empire the haughty Greek. Darius, in person, heads the innumerable host gathered from his one hundred and twenty-seven nations. They overtake and attack the Greeks on the plains of Arbela. The battle lasts a week. Three hundred thousand Persian soldiers are left dead on the field. Among them the royalty of every nation have fallen. Darius, the king of the world, seeing the utter ruin of his countless hosts is a fugitive for life. Alexander pursues and overtakes him on the banks of the Indian Ocean. He now makes overtures to the triumphant Greek, proposing to divide the world between them and each rule one-half. Alexander points up to the sun in his noon day glory. and says, "Do you see that sun?" Darius responds. "Yes." Do you not know that this world could not have two suns for they would burn it up. Neither can it have two kings. So he took it all, thus girdling the globe with the great brazen empire of Daniel's prophecy. While the Alexandrian conquest established the Greek in the

government of every nation under heaven, B. C., three hundred and twenty-five; in one year this universal empire was disturbed by the death of the conqueror, disintegrated by his four surviving generals into the kingdoms of Greece, Egypt, Syria, and Central Asia, so it ceased to conserve the end of a universal empire which was so absolutely essential to the universal and unobstructed propagation of the Gospel.

4. A Powerful Military Despotism. Such is God's province provided in mighty Rome. The great iron empire of prophecy was the very thing needed to consolidate the immeasurable nations, tribes and principalities into one solid and invincible government, ruling the world with a rod of iron. Without this preparation, universal evangelism would have been utterly impossible as the gospel heralds would have been arrested, killed or imprisoned the moment they crossed the national boundary, thus insuperably disqualified to carry the gospel into all nations. B. C., seven hundred and fifty-three, the infants Romulus and Remus, by order of the Alban king were exposed on the banks of the Tiber to be devoured by wild beasts; a wolf finding them, and supporting them with her own milk.

Both times I was in Rome I saw the historic wolves and the cave in which tradition says the above paradox took place. The separate boys become the nucleus of a band, which soon swells into a tribe and rapidly grows into a nation. Thence the stratagem by which the Sabines supplies the bachelor nation with wives. Mars the war God, is their favorite, consequently war is their religion. The Temple Janu, whose open doors were the index of war were never closed but three times in their

history of a thousand years; once during the reign of Numa Pompilius; again, immediately after the first Punic war and finally during the reign of Augustus Cæsar. Meanwhile, Jesus was born in Bethlehem, so that he was truly the herald of "peace on earth and good will to men."

This universal and invincible military despotism ruling the whole world with a consolidated government was the very preparation needed to carry the gospel to the end of the earth. Not only were these four great preparations necessary, but it is a significant fact that in some way the attention of all nations was directed to the outlook for Christ. We see this manifested at Lystra.

LIFE OF JESUS AND HIS APOSTLES.

CHAPTER I.

THE PRE-NATAL SAVIOR.

The redemptive scheme has been a glorious reality from the triune council, in which the Son of God volunteered to redeem the race and veritably became the "Lamb of God slain from the foundation of the world" (Rev. 13:8). John 1:9: "He was the true light, which lighteth every man, coming into the world." This inspired affirmation of John the Baptist in reference to the world's Savior shows conclusively that every human being that has ever existed on the earth from Adam to the present generation, or ever will till the latest posterity shall respond to the archangel's trumpet, is the recipient of the true light, which makes the pilgrim's road to glory always bright. Therefore, no human being will be able to say in the Judgment Day, "I am forever lost because I did not know the way." This is clearly corroborated in 1 John 1:7: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin." God only holds us for the light which we have, hence there will be three judgments in the Great Day. (Rom. 11:12-15.) The O. T. people will be judged by the Old Testament only; the N. T. people, by the whole Bible; while the heathen millions who have had no Bible, will only be judged by the light of

nature, their own conscience, and the Holy Ghost. The popular idea that the heathen millions are irretrievably and indiscriminately cast into hell is flatly contradictive of the above and many other Scriptures. Titus 11:11: "The grace of God that bringeth salvation to all men hath appeared." This Scripture positively settles the problem and irrefutably authenticates the conclusion that Christ, who is this grace, actually does now, always has, and always will bring salvation to all human beings. Hence, Adam's ruined race is indiscriminately left with the shadow of an apology for making their bed in hell fire. Doubtless the most horrible woe of the damned, which will fill hell with lugubrious wails and gorgon horror through all eternity will be the inextinguishable memories of golden opportunities contemned, forfeited, and eternally fled. The Jehovah of the Old Testament is the Christ of the New. John 1:21-25; 1 Cor. 10:9-10. Here we see that according to John and Paul, the Jehovah of Isaiah and Moses is the Christ of the New Testament. The Hebrew word *Elohim*, means God Almighty, while Jehovah means Christ. It is a significant fact that Christ in the form of man actually visited Abraham in his tent at Mamre, and ate with him 1,898 years before He was born in Bethlehem. During both of my journeys in the Holy Land, I visited that hallowed spot where my ex-carnate Lord walked, talked and ate with His friend Abraham. It is an equally significant fact that Nebuchadnezzar saw Him in the fiery furnace with Shadrach, Meshach and Abednego 603 years before He was born in Bethlehem. Hence we see that the real Christ has been on the earth in all ages, dispensing His redeeming grace to all humble, appreciative hearts.

If the heathens can be saved without our ministration of the Word, then why should we carry it to them? First. Because God has commanded us to preach the gospel to all nations. Therefore, disobedience on our part would seriously jeopardize our own souls. Second. To say the least, our heavenly estate would suffer much depreciation and detriment. Third. While there is a gracious possibility of salvation of all the heathens, without us, the probability favors the conclusion that infinitely more would be saved through our instrumentality. Fourth. It is unquestionably God's plan to save them through our instrumentality; yet he is not dependent on us. Do not understand me to even imply that a soul can be saved without the Gospel. But you must remember that Christ Himself is the Gospel. John 1. You see plainly in this chapter a recognition of His presence on the earth from the beginning is a specification of the fact that he became flesh and dwelt among us. He has denominated the Word, from the fact that language is the vehicle of revelation, and He Himself is the greatest revelation ever made to the world. The Holy Spirit is the Spirit of Christ (Acts 5:4-9), and He has always been in the world, "even moving on the face of the waters in creation" (Gen. 1:2). From the preceding Scriptures we see the indisputable tangibility of the conclusion that Christ has been in the world from creation's dawn, actually bringing salvation to fallen Adam and Eve, the antediluvian myriads, and the postdiluvian millions, down to the present day. Oh, what a weeping and wailing in judgment day because none of the millions doomed and lost can offer a solitary apology for the eternit'y of woe looking them in the face! So

complete has our wonderful Christ wrought the stupendous work of redemption, that every human being, from Cain down to the latest posterity, like the prodigal son and his elder brother, has actually been born in the kingdom of grace, and only gets out by personal transgression. We see in the final judgment (Matt. 25:46) countless multitudes standing on the right hand of the Judge receiving the happy salutation of the blessed welcome into the everlasting "kingdom prepared from the foundation of the world." You see by their responses that they had not known Christ personally in their earthly lives; but had manifested His love for their contemporaries, which is the normal fruit of that saving faith, which, in the dim lights amid ignorance and superstition, had groped its way through and touched the spiritual Savior. Meanwhile the unfortunate millions on the left are only condemned for their failure to exhibit the Divine love which is the nature of God (John 1:4), thus giving confirmatory truth of their fatal rejection of the faith and obedience inspired by the Holy Ghost. The one class exhibits the fruits of love, and the other those of selfishness. Our wonderful, unsearchable and incomprehensible Christ, as you see from the above Scriptures, has always been in the world, omnipotent to save, and actually saving all who let Him. The untutored, in his primeval wilds, sees God in the clouds, and hears Him in the winds;

Whose soul proud science never taught to stray;
For as the solar walk,—the milky way.

CHAPTER II.

THE INFANT JESUS.

The antediluvian dispensation was starlight. The constellations grew brilliant in the patriarchal age. The moon arose with Moses, moving in her queenly beauty and majesty over the starry canopy. Day dawned with John the Baptist, and the sun arose with Shiloh's prophecy, the Christ of God, the Redeemer of Israel and the Savior of the world, and culminated in his noonday glory, when on Mt. Zion, burst with splendors of the fiery baptisms which Jesus told them He would pour on them from Heaven, gave the impetus which shook Heaven, earth and Hell, and the shaking is still the sensation of the world, the joy of the angels, and the panic of devils.

Four thousand years of preparation have rolled away. Pagan polytheism has dominated the world without a rival; done its best, run its race, and is on a universal decline, a recognized failure by the sages of every land. Human learning has lifted up its haughty head, declared its independence, sought creation around for resources, has actually monopolized the world with its resources, dazzled the gaze of all nations by the splendors of the poetry, oratory, philosophy and fine arts traduced by the master spirits of the ages. Amid all these gigantic achievements, the wisest philosophers have become disgusted with their signal incompetency to satisfy their current maxim, *gnothe seanton*, know thyself; thus

finding themselves utterly incompetent to philosophize man and to answer the practical questions, Who am I? Whence came I? and What is my destiny? Meanwhile, the conquests of Alexander have given the world the finest language ever spoken this side of heaven—God's own vehicle, which He used, the Greek philosophers, poets and orators, a thousand years of solid toil, to fabricate, formulate and beautify. Already the Romans have marched their conquering armies to the ends of the earth, and consolidated every nation into one universal military despotism, sweeping away the barriers which for ages divided up the world by race lines, color lines, sect lines, and government lines. Not only is the world ready for the most important event in her history, but all nations, for reasons wrapped in profound mystery, are really on the lookout for the Lord to appear.

1. THE ANNUNCIATION. Luke 26:38. I have been in the beautiful Church of the Annunciation, standing on the spot where Mary happened to be when the Archangel Gabriel appeared to her announcing the startling tidings of the impending visitation of the Holy Ghost, and the conception of her Lord. That was a greater trial for the virgin than you are likely to think, as in the popular view it would expose her to the darkest scandal and endanger her condemnation to an ignominious death by the law of Moses. God gave her grace to be true through the risky ordeal. A magnificent monument of the archangel and the virgin now stands in this church, which is visited by about thirty thousand Christian pilgrims annually. It is pertinent as we go along to fortify the reader against heresies current among holiness people, and used so adroitly by the adversary

for the detriment of God's true people. A dangerous heresy hinges at this point, even daring to charge our Lord with hereditary depravity, alleging that He inherited it from His mother, who was a fallen being like the rest of us. To obviate this allegation, Pope Pius IX. proclaimed his favorite dogma of the immaculate conception. To apply this to Mary is simply assuming the point in dispute without proving it. There never was but one creation. When God created Adam He created the race; Eve being no exception, she being not a new creation, but a transformation from Adam's rib. So when Adam sinned and fell, the whole race sinned and fell. Unfallen Adam had no posterity, consequently every human being is fallen and depraved. You must remember that Christ is nowhere called the son of Adam, but always denominated Himself "the Son of Man." In John 7:44, Jesus, looking the leading church members in the face, said: "Ye are the children of your father, the devil." God created man, but the devil created sin, i. e., the carnal; i. e., Adam the First; spiritual life having been lost by the fall and only regained in regeneration. Therefore Christ is the only unfallen Son of humanity, and our salvation consists in our translation out of Adam the First into Adam the Second. N. B. Jesus had no human father, but was generated by the Holy Ghost; consequently He received no depravity. Remember, generation is by the male parent, and gestation by the female. The reason why the human race are fallen is because they are all generated in Adam, the progenitor of us all, as the oak tree was created and all the balance have developed from it. So this depravity problem in its application to our Savior utterly evan-

escas, being demonstratively untenable, as He had no human father, and generation is by the father only, and gestation by the mother.

2. BIRTH OF JESUS. Though Joseph and Mary belonged to the royal family of David, they lived at Nazareth, a hundred and fifty miles down in Galilee. In the providence of God, Augustus Cæsar, the Roman Emperor, ordered an enrollment of all the people preparatory to a general taxation. Consequently, even at that apparently inopportune time, they were compelled to appear at Bethlehem, the birthplace of David, eight miles south of Jerusalem. As they were so very poor, the most comfortable lodging that they could command was a cave used for domestic animals. Meanwhile, the shepherds herding flocks on the plains five to eight miles east of Bethlehem, are surprised by the visit of a lovely angel, sweeping down from heaven, the splendor of his glory pouring a sunburst on their faces; meanwhile a roaring proclamation fills the plain and echoes back from the surrounding mountains: "Fear not, for behold I proclaim unto you good news of great joy, which shall be unto all people; because this day a Savior is born unto you, who is Christ the Lord, in the city of David. And this shall be the sign to you: you shall find an infant wrapped in swadling clothes lying in a manger" (Luke 11:10-12). That was a designation quite sufficient to guarantee certainty, as they might search the whole world round, and they would not find another case of a young baby lying in a cow manger. They were actually too poor to provide Him any clothes. They simply gathered up some old pieces and wrapped them around Him. The popular date, December 25, is

evidently a mistake, as that is mid-winter, when sheep do not graze out, but lie up in the fold during the night and feed during the day. We see here that they were out herded by the shepherds and grazing at night, which corroborates the verdict of the critics, which I believe, locating Christmas April 5.

No sooner has the angel aroused them by the splendor flashing from his radiant countenance and snow-white habiliments, as well as the stentorian proclamation of his trumpet voice, than they hear the melodies of an unnumbered host who swept down from heaven to sing their happy *gaudeamus* over the manger hallowed to contain the world's Redeemer. The astounded, thrilled and electrified disciples immediately leave their flocks and walk away with an elastic bound to Bethlehem, and, pursuant to the direction of the angel, find the infant all right, salute Mary and Joseph, raise an uproarious shout and make the welkin roar as they return to look after their flocks.

God has been pleased to inaugurate the different dispensations by certain grand and significant demonstrations. The Law dispensation of the Father rang out from Mount Sinai, amid wreathing smoke, stentorian thunder, forked lightnings and earthquakes. The Son's dispensation, as we here see, was proclaimed by the melodious anthems and loud shouts of the angels, while that of the Holy Ghost was characterized by the roar of the tempest and tongues of fire. N. B.—Beware of the fanatics, who tell you that sanctification is done away with, because we do not hear the roar of the hurricane and see the fiery tongues. As well might they invalidate justification, because the angels have ceased to proclaim

it with their songs; and also conversion, because Sinai no longer gives us thunder-bolts and earthquakes. These brilliant manifestations only symbolize the mighty works of the Holy Ghost in the heart.

3. CIRCUMCISION OF JESUS. Luke 11:31. Pursuant to the law (Gen. 17:12 and Lev. 12:3), on the eighth day they proceed to circumcise the baby. The Jewish dispensation is symbolic throughout. The physical birth represents regeneration, and circumcision sanctification; the one ushering into life, and the other removing impurity. The short interval of eight days illustrates the pertinency of seeking sanctification quickly after conversion, the case of our Savior decisively corroborating the conclusion. They also offered a sacrifice when they took Him into Jerusalem to present Him to the Lord, according to the law (Lev. 12:2 and Ex. 13:2). They generally offered a bullock or a lamb; but in case the parties were very poor, they were allowed to offer a pair of turtle doves, or two young pigeons, as in this case, because Joseph and Mary ranked among the poorest people. Meanwhile they are attending to the circumcision and the sacrifice in the temple, the good old Prophet, Simeon, led by the Holy Ghost, having already revealed to him that he should see the Lord's Christ, comes into the temple, takes the infant in his arms, blesses God, utters some thrilling prophecies in reference to the fall of unbelieving Israel, the uplift of the faithful few, and the wonderful revelations of the Holy Ghost following. Thus he bids the world adieu with Jesus in his arms and glory in his soul. At the same time Prophetess Anna, of 84 years, having long preached the living word to the pilgrims, entering the

temple, joyfully corroborates the testimony of Simeon in his reference to the Infant Redeemer.

4. COMING OF THE MAGI. Matt. 11:1-12. These Magi, i. e., magicians (wise men, E. V.) were the teachers of religion, astronomy, astrology, science and literature in the succession of the patriarchal dispensation, with which Melchisedek, Jethro and Job were identified in their day; were scattered all over the great East, e. g., Persia, Amedia, Arabia, Messopotamia and other countries. Being astronomers and foretelling future events by the movements of the stars, such was their acquaintance with the constellations that they recognized a new star the moment it put in its appearance. At this time, in the providence of God, their attention was arrested by the astronomical phenomenon of a new star, a total stranger in the mighty host of the glittering constellations, which they had long contemplated, chasing each other in their nightly peregrinations over the cerulean concave. This shrewd and acute diagnosis of these oriental experts not only detects the phenomenon, but soon observes its occidental trend. Guided by divine intuition, they immediately set out on an exploring expedition to satisfy their godly anxiety in reference to the star. Day after day, steadfastly beating their march in the wake of the holy star, they ere long crossed the Jordan, the star still trending westward. Now they make a mistake, so incident to all inquirers after truth, i. e., leaving the guiding star, they proceed to the royal palace in Jerusalem, thus side-tracked through the seductive temptation to look upon the king as the arbiter of light and knowledge, they get out of the way, fall into serious trouble, are forced to skedaddle from the

country, narrowly escaping with their lives. In King Herod they not only signally failed to receive the desired information, but aroused his suspicion of a royal rival in the person of Christ, and immediately superinduced the murderous resort of the monarch. Learning from the prophecies read in the royal presence by the scribes and chief priests responsive to the inquiry of Herod, the Magi at once set out for Bethlehem. Several times have I seen the Well of the Star, about three miles from Jerusalem on the road to Bethlehem, so-called because at that place the star re-appeared to the wise men, delightfully following which they soon arrived at Bethlehem, the holy star halting over the manger hallowed to contain the world's Redeemer, and looking down from the bright, oriental skies, still radiant with the splendors and resoundant with the songs of the heavenly host.

Hark, a glad voice, the lonely desert cheers :
Prepare the way, a God, a God appears !
Now earth receives Him from the bending skies ;
Sink down, ye mountains ; ye valleys rise !
With heads declined, ye cedars, homage pay ;
Be smoothe, ye rocks, ye rapid floods give way ;
The Savior comes, by ancient bards foretold ;
Hear Him, ye deaf, and all ye blind behold.

There is a beautiful symbolism in the coming of the wise men to see Jesus, and their going back another way. Herod symbolizes the devil, who always gets after people, who come to see Jesus. As the wise men return to their own country another way, so all the people who seek and find Jesus go back to their homes over a route they never traveled before. In their outgoing, they prose-

cutted their journey through the land of sin; but fortunately they returned through Emanuel's country.

5. **THE FLIGHT INTO EGYPT.** How true is the maxim, "The Lord will provide!" It may not be my way, it may not be thy way, and yet in His own way, the Lord will provide. God knew Joseph and Mary were utterly incompetent financially to go that journey of seven hundred miles into Egypt. Yet it was absolutely necessary in order to save the life of His Son from the murderous cruelty of the haughty monarch, who stood at the head of the visible church. There He sent the wise men from the distant Orient to bring the money and valuable aromatics salable for more money, to defray the expenses of that long journey and pay their board while resident in Egypt. I have been in the identical house, a very venerable stone edifice in Old Cairo, where the holy family resided, as history says, a month. It is now a Coptic church, commemorative of the residence of the infant Savior. During both of my tours in Egypt I also visited the holy fig tree, under which tradition certifies that the holy family pitched their tents quite awhile. The Egyptian fig tree is very large. I found this one twenty-five feet in circumference at the ground, and all of its trunk and branches literally covered with fruit.

6. **SLAUGHTER OF THE INFANTS.** When in Bethlehem I saw these cruel tragedies vividly represented in artistic paintings. When Herod despaired of learning the whereabouts of the infant Christ from the Magi, who contemned his orders clandestinely escaping out of his country, he flew into a rage characteristic of his haughty autocracy and sent soldiers with all expedition

to murder all the boy babies in that country two years old and younger, feeling sure that he would get the right one. How signally God defeats the devil! During all of these atrocities, Jesus was safe and prosperous in the far-away land of Egypt. Inspiration describes Rachel weeping for her children and refusing to be comforted, because they are not. Rachel's tomb stands by the road from Jerusalem to Bethlehem, about two miles from the latter, where she expired during parturition, hence the pertinency of the prophet's vivid allusion to this mother in Israel sleeping in her tomb in hearing distance of the heart-breaking lamentations of the dying and the bereaved. We see in this bloody tragedy how history repeats itself. Many a modern Herod has sought information with reference to the holiness movement, pretentiously feigning friendship, while really "seeking the young child to destroy him." These Herods abound in popular pulpits and official boards.

7. DEPARTURE OUT OF EGYPT. When God spoke to Mary, He sent the Archangel Gabriel to communicate with her face to face. Speaking to Joseph, He reveals His will in dreams; thus confirming the tenable hypothesis of woman's near proximity to the Divinity. He made man out of the dust, and woman out of man, the second blessing in creation. She was last at the cross, first at the sepulchre, first to meet her risen Lord, received His full-orbed commission to preach the risen Savior to the disciples and a dying world. Here we see God again speaks to Joseph in a dream, notifying him of Herod's death and ordering his return to Canaan. Reaching the border and ascertaining the succession of Herod by Archelans, fearing for the safety of the child,

he passes through Philistia proceeding northwardly into Galilee, his native land, reaching their home at Nazareth, where Jesus was brought up. The child continued to grow and waxed strong in spirit, being filled with wisdom; and the grace of God was upon him. Jesus never had any sickness. Such a conclusion would be utterly out of harmony with His human perfection, which precluded all infirmities of every kind. Consequently His growth physical, mental and spiritual was normal and vigorous being entirely unobstructed even by the infirmities which characterize all other human beings even at their best estate. We can actually have no adequate conception of the wonderful rapidity, solidity and brilliancy, which characterize His progress, specially intellectually and spiritually.

7. JESUS IN THE TEMPLE. After their arrival at Nazareth follows the unwritten biography of Jesus for nearly thirty years, with the isolated exception of His journey to Jerusalem, and attending the Passover at the age of twelve years. Luke 11:41-52. The Jewish festivals opened and closed on the Sabbath, running through the intervening week, comprising in all eight days. For the sake of company and security, they traveled in crowds, most of them on foot, some on donkeys and some on camels. When setting out on a journey to or fro they used the morning to get ready and started about noon. Returning from the above Passover, they traveled about fifteen miles, halting at Beeroth to pitch their tents for the oncoming night, when missing Jesus and failing to find Him among His relatives and acquaintances, they return to Jerusalem and after three days find him in the Temple sitting in the midst

of the learned teachers and exponents of the Holy Scriptures, the attention of all concentrated on Him, meanwhile they listened spell-bound, electrified and unutterably astounded and dumbfounded by His wisdom and paradoxical answers to the questions propounded to Him by these mighty men of erudition and theology. The inspired historians merely state; "he went down with them and came into Nazareth, and was subordinated to them." When I was in Nazareth I was ineffably edified, electrified and transported while visiting Joseph's carpenter shop; in which I saw him and Jesus at work, and Mary sitting by, looking on them. The statuary which exhibits them is the *beau ideal* of perfection, showing them up, real as life. The statue exhibits Him about sixteen years old, the facsimile of innocency, purity and simplicity, standing at the work bench, using the saw and the hammer. I have seen worlds of statuary, executed by the finest sculptors of Egypt, Greece, Rome and all other countries and all bygone ages; but I never saw the equal of the statue, that represents Jesus working in the carpenter shop. There is but one solution, and that is, the Holy Ghost most unquestionably, took the sculptor into His hands when he executed that climactic specimen of human art. "And Jesus continued to progress in wisdom, stature and favor with God and men." As this verb is in the imperfect tense you see it includes the entire period of our Lord's life down to expiration of His thirtieth year, April 5, A. D., 30. Renan has drawn on his imagination in writing out the life of Jesus, during the thirty years of His minority. Of course it is guess work, a novel, and we do not want

it. Divine wisdom is manifested in leaving these thirty years unwritten :

(1.) Because his Messianic ministry had not yet begun, and his biography contained nothing essential to salvation.

(2) If it had been written, many people would go into superstition and fanaticism, imputing saving validity to it.

(3) It would actually have made the New Testament so very large as to be burdensome.

(4) The brevity of our Lord's biography is a wonderful help to the diligent student, who is anxious to learn it just as thoroughly as possible.

(5) There is a great mercy in the quadruple biography, as the diversity of style on the part of Matthew, Mark, Luke and John conduces much to augment the light, simplicity and perspicuity which flash over the inspired pages of our Lord's thrilling and charming biography.

(6) The summary of the whole matter is that the Holy Ghost has left us without excuse for the shameful ignorance that so largely prevails among the nominal disciples of our blessed and wonderful Savior. We here observe in this comprehensive statement winding up the inspired history of Jesus, during His minority ; that He continued to progress in wisdom, stature and favor with God and men, perpetual and steady onward and upward trend, physical strength, giving Him that stalwart body, competent to climb the rugged mountains, cross the valleys and *perigrinates*, preaching and working miracles from dawn till dark ; and that wonderful vigorous intellect which made truth simple enough for the

barbarian and idiot, and at the same time dived into the profundities, soared into altitudes, broadened into latitudes and swept down into the longitudes of boundless eternity; thus evolving a curriculum which a Pauline mind will never exhaust in time and eternity. Meanwhile His unfallen human spirit was expanding, flashing and accumulating ever increasing splendor, vivacity and power of interpretation, peculiar only to unfallen humanity; but constantly flashing out upon the landscapes of fadeless glory, the bewildering possibilities of all who follow Him in the wonderful regeneration perfected in the glorious sanctification and culminated in the transfiguration, which will sweep from the field all the debris of the fall and restore it back to the perfection of the Divine image and likeness of which Satan spoliated us; thus in the success of our glorious Captain we will triumphantly survive not only the wrecked ruin of the fall, but every conceivable vestige will evanesce, so the gigantic intellect of Gabriel and Michael will never detect a solitary imprint of Satan's cloven foot. It is pertinent here to observe that this is the last mention of Joseph, that noble man of God, so signally honored with the foster fatherhood of the world's Redeemer. Of course he exchanged labor for rest sometime during the subsequent eighteen years of our Lord's minority.

CHAPTER III.

THE MAN JESUS.

We have already passed through the minority of the Man who always has been and always will be the wonder of the ages, the puzzle of philosophers, the stumbling block of Theologian and the ridde of all critics. Pursuant to the law of his dispensation, which put majority at thirty and maturity at fifty, this Paragon Man remained obedient in the home circle till He completed His thirtieth year, April 5. Meanwhile his cousin, John the Baptist, six months His senior, has already been in the exercise of his wonderful ministry these six months from his majority; beginning obscure, poor, illiterate and uninfluential; his ministry like the snow-ball, on the Alpine summit, starts rolling, accumulating with every bound, till it becomes a mighty avalanche sweeping everything before it. So John the Baptist has become the sensation not only of the nation, but of the world. He has emptied the cities and populated the wilderness with teeming thousands. His stentorian voice daily holds spell-bound an audience of ten to twenty thousand; not only is all the land of Israel stirred as never before since the days of Moses, but the wild sons of Ishmael and Esau are pouring out daily from the Land of Moab and Idumaea. At this culmination of John's wonderful ministry Jesus lays down the plane, the saw and the hammer, bids adieu to the carpenter shop and goes away, walking a hundred and fifty miles, arriving at the scene

of John's ministry, while the mighty hosts are listening spellbound. Suddenly John turns, points Him out and shouts aloud; "Behold the Lamb of God that taketh away the sins of the world." The vast multitude thrilled and bewildered with astonishment and enthusiasm, spontaneously give way, opening a temporary aisle through which the stranger walks down, meanwhile John descending from his native stone pulpit advances to meet him;—truly the most wonderful meeting ever witnessed by mortal eyes, that of Napoleon Bonaparte and the Czar of Russia on the river Tilsit not excepted. Jesus demands baptism at the hands of John; who modestly declining confesses his need of the baptism, which none but Jesus can give, i. e., that of the Holy Ghost and fire. John was not begotten by the Holy Ghost, like Jesus. Therefore he inherited depravity from Adam which nothing but the fires of the Holy Ghost can destroy. Jesus acquiesces in John's affirmation of his need of His baptism; but at the same time notifying him that it was incumbent on them, i. e., John and Jesus "to fulfill all righteousness." That righteousness is found in the Levitical law requiring the high priest to be anointed before he could enter upon the orders of his office. Pursuant to this law, Moses poured the Holy oil on the head of Aaron, thus inducting him into his official high priesthood. Then John proceeds with the baptism of water to consecrate his Lord for his official Messiahship. Luke 3:21-23. "And it came to pass while all the people were being baptized Jesus also having been baptized and praying, the Heaven was opened, the Holy Spirit with bodily appearance, like a dove, came down on Him and there was a voice from Heaven saying; "thou art my be-

loved son, in Thee I am well pleased." We see here that when Jesus was baptized He continued praying to the Father to send on Him the Holy Ghost. N. B.—Jesus is perfect Man and perfect God.

Do not forget that it was the Man Jesus who suffered and died to redeem this guilty world, as divinity can neither suffer nor die. The Man Jesus did the preaching and sealed the truth with the blood of martyrdom. Just as you and I in order to preach the gospel must have the Holy Ghost. The Apostles all preached the gospel with the Holy Ghost sent down from Heaven. Jesus our great Apostle and High Priest, in His earthly ministry was no exception to Biblical law. He must have the enduement of the personally indwelling Holy Ghost, to qualify Him for His ministry. John's baptism was his consecration to his Messianic ministry; meanwhile he prayed right on till the Holy Ghost descended from Heaven and rested on him, thus filling and empowering him for his ministry. While Jesus is the Paragon Man of all the world, you must remember that He never had any sin, actual or original, consequently He never needed the sin side of Christian experience. Therefore He only exhibits the positive side of His birth, illustrating our regeneration and His reception of the Holy Ghost, our sanctification, while the thirty years of his minority at Nazareth show up in spotless purity and simplicity a paragon justification; we find but a solitary incident in all that period sufficiently important to justify the attention of the inspired historian. Hence we legitimately conclude that His life was uneventful. The same is true of all His followers during their spiritual minority. He preached fifteen years and

was president of a college, before I got sanctified; yet my life was without events, not one of the eighteen books which I have subsequently written, had so much as dawned on my anticipation, neither had my subsequent travels been so much as dreamed of. Luke 11:52 says "Jesus during His minority grew in favor with God and men." How vividly does this contrast with His own frequent affirmations subsequent to the coming of the Holy Ghost on Him, that "the world hateth." His reception of the Holy Ghost at the Jordan was His sanctification, qualifying Him at once to enter upon the ministry for which He came into the world. Oh, what a sudden transition from the quietude and toils of the domestic life which had characterized Him during the thirty years of His minority, to the stormy and tempestuous career upon which he entered. Then the Holy Ghost descended on Him from Heaven. Immediately He was led by the spirit away into the dreary desert to be tempted by the devil. Mark says "The spirit driveth Him out into the wilderness." Sanctification means war, conflict, blood and death; i. e., that you at once move forward, take your stand on the first line in the front of the battle, load to the muzzle and always shoot to kill. You go for conquest and scalps, you fight not for gymnastic exercise, but for victory all the time. The Holy Ghost is honored by every battle you fight, because He always gives you victory. Moses, the mediator of the Sinaic covenant, and Elijah, the greatest of the prophets, both fasted forty days (of course being divinely sustained in their spiritual rapture, otherwise they would have starved to death.) Inspiration certifies that the angels ministered to Jesus during the forty days, making

the scene really heavenly, so that He was sustained in a preternatural rhapsody, of fortifying against hunger, till after the lapse of the forty days, when the angelic myriads were withdrawn, leaving Him alone amid the bleak wilds of the burning waste, when hunger inconceivably intensified by reason of the forty days' fast lit down on Him with the gnawing voracity of a thousand harpies. Now amid the gloomy solitude of the howling wilderness Satan makes his first assault on His physical manhood by tempting Him to use His miraculous power in transforming a stone lying at his feet, into a loaf of bread to satisfy his craving appetite. Jesus was in perfect health, and His hunger, sharpened by forty days' fast, is absolutely inconceivable by any who should ever read these pages. The Wilderness of Judea in which this temptation took place, (and through which I have traveled four times), reaches within fifteen miles of Jerusalem. Now Satan leads Jesus to the temple and has Him climb the loftiest pinnacle, from which he tempts Him to leap; this assault the adversary made on His human spirit, turning his bellish artillery against His faith, which is the basis of all spirituality. Finally he leads him to the summit of the highest mountain (I trow it was Olivet which is the highest in South Canaan, and only separated from Jerusalem by the valley Jehosaphat) and exhibits before him a gorgeous panorama of all the time honored empires beneath the skies, offering him what he alleged as a most reasonable compromise of all their controversies, i. e., that he would actually enthrone him monarch of all this world, turning it over to him unreservably and for ever contenting himself to reign in hell only, on the isolated condition, that he

should become his ally and extend to him the adoration due an oriental monarch. This assault was directed against the gigantic, unfallen intellect of Jesus. Already had Sesostris, i. e., Rameses II, the Pharaoh of Moses' time, Nebuchadezzar, Cyrus, Alexander, and Cæsar conquered the world.

Satan, whose mind is utterly dark on spiritual things, at once leaped to the conclusion that Jesus was an aspirant to temporal power. When Satan had exhausted all his resources he retreated away; the angels coming at once were delighted to extend Him every conceivable blessing within the sphere of their heavenly ministrations. You see that a solitary stroke with the sword of the spirit signally defeated Satan and achieved a complete victory over each of the three decisive assaults, which he made on the humanity of our Lord, i. e., his body, spirit and intellect. This fact is invaluable to us, illustrating the infinite value of God's word and flooding us with the realization of the paramount importance of having it in our memories and meditating on it like the blessed man (Psa. 1,) night and day; thus having it superabounding in the heart, ready to leap from the tongue-tip every moment we are all living in the enemies' country, (2 Cor. 4:4), and liable to assault, battle and death incessantly. What a decisively contrast between Satan's wars on Adam the First and Adam the Second! In the former, victory complete came on the first round; Satan actually economizing two-thirds of his ammunition. In the latter he used all of his ammunition and fortunately for us lost it all. The secret of this glorious victory was the occupation of the Man Jesus by the Holy Ghost; who not only led him into the

battle, but in every case, achieved complete and overwhelming victory, thus imparting accumulated strength and courage. No wonder Jesus forbade His own Apostles to embark on the conquest of the world, till they received the Holy Ghost at Pentecost. He well knew their utter inadequacy to the emergency. The normal attitude of the gospel dispensation, is that of spiritual manhood, in contradistinction to the infancy of the former dispensation. Gal. 4:1-7. Church-joining is a misnomer. We are not joined into the church of God, but born into it; regeneration making you an infant member, where you remain in a state of spiritual minority till you receive the personal Holy Ghost in real and complete sanctification; thus conferring on you spiritual majority, preparing you for every conflict with the world, the flesh and the devil and insuring you certain and glorious victory. In this there is absolutely no defalcation. So long as you enjoy the indwelling Holy Spirit, he fights your battles and gives you victory. Defeat only comes after you have grieved away the glorious Paraclete. No wonder the people of Nazareth so awfully fell out with Jesus when He preached His first sermon to them after He had received the Holy Ghost at the Jordan. When only twelve years old, He was an able and edifying teacher of the word; but we hear nothing about His raising awful rousements with the Devil. So it is now, we may teach in the Sunday-schools, preach in the churches and do a lot of good, before we get sanctified; we are not likely to stir the devil much. I was in that old synagogue in Nazareth (a venerable, massive stone building), where Jesus worshiped thirty years, living the life of irreproachable jus-

tification, doing His whole duty and glorifying His Father, by teaching the word of the Lord. After He entered His spiritual majority, being filled with the Holy Ghost, from that moment it descended on Him in the form of a dove, He always preached the gospel "with the Holy Ghost sent down from Heaven." Thus filled and flooded with the spirit, having returned to his native Nazareth; He proceeds to preach his glorious gospel. See what a phenomenon! The people who have known him from the cradle can scarcely believe their own eyes and ears! His words are lightning's shafts, and his sentences thunderbolts! They tear out the mud sills of the old carnal edifices, which they had thought competent to stand the storms of eternity. They raise a row, lay violent hands on Him, determined to kill Him, forcing him to resort to his divinity to prolong his life till he could preach his gospel, call out his church and organize his ministry. Similar phenomena have always characterized preaching the gospel in the power of the indwelling Holy Ghost. When the Lord sanctified me thirty-three years ago, He made me a cyclone or fire moving over the earth. Everywhere I preached the Holy Ghost fell on the people and they got convicted, converted and sanctified. I could have a revival anywhere. I preached from the Atlantic Ocean to Mexico and through the great interior, 500 to 900 sermons a year, till I wore out my voice and my nerves, when God in His mercy put His hand on me excusing me from the thunder, tempest, lightning, and earthquake of the dear old battle field with which I was so delighted, and made me a teacher in the school of Christ, giving me many books to write, thus preaching by pen as well as speech. Oh

His unutterable goodness! Who can tell? Reader I hope you are a disciple of Jesus. He lived and died under the law dispensation, which made thirty years the period of minority. This he observed before He entered upon His Messianic ministry. We live under the dispensation of a full and glorious liberty, so beautifully emblemized by the impressive and instructive symbolism of the typical ages in the wonderful liberty of this Holy Ghost dispensation, we do not have to wait thirty years nor even thirty days for spiritual majority, i. e., manhood in Christ; but amid the splendors of gospel opportunities, full salvation preculminates ringing round the world, we may all make the consecration which Jesus did in the baptism of John and pray on as he did, till the Holy Ghost descends on us from Heaven; thus sanctifying us wholly and taking up his abode in our hearts, investing us with a whole canopy and making us more than a match for the world, the flesh and the devil. Oh, the unutterable glories of a spirit-filled disciple in the track of Jesus!

CHAPTER IV.

THE MINISTRY OF JESUS.

The induement of the Holy Ghost really launched Him into the ministry for which He came into the world. His beautiful miracle in Canaan of Galilee, turning the water into wine was prolific, his real beginning taking place speedily afterward at Jerusalem, cleansing the temple pursuant to the prophesy, Ps. lxi:10, specifying that the Messiah appearing would come suddenly to the Temple and purify it. It is pertinent here that we give you an explanation about the Temple which I never knew till I visited the Holy Land. I always thought those sacrificial animals which Jesus drove out were actually in the Temple Building. This is a great mistake. The word Temple appearing so frequently in the Bible included thirty-five acres of beautiful table land on the summit of Mount Moriah; containing Solomon's temple and many other magnificent buildings; but by far the greater portion of the area is entirely unoccupied by any superstructure. On these holy grounds the myriads of Israel pitched their tents during their great festivals, i. e., their camp-meetings; The Passover in April, Pentecost in June and the Feast of Tabernacles in September, each have a grand symbolic significance; the Passover symbolizing regeneration; Pentecost, sanctification, and Tabernacles, glorification. The reason why we can see all of these things now at Jerusalem, is because the Mohammedans who have possessed and ruled that coun-

try (with the little interruption of the crusaders, 88 years) are the descendents through Ishmael and Esau, the eldest son and grandson of Abraham, who not only have in their Koran all the prominent facts of the Old Testament, but they claim the right to that country through the covenant which God made with Abraham, to give it to him and his seed forever; alleging the pre-eminence of their claim over that of the Jews, pursuant to the well known Patriarchal Law which gave the eldest son the birthright, i. e., a double portion of the father's estate. These people conquered and took possession of that country, A. D., 637. They hold the Temple ground, i. e., those thirty-five acres, as the holiest place this side of Heaven, really regarding it just about as Holy as Heaven. As the Jews are their uncompromising rivals, they originally prohibited them from entering the holy ground on penalty of death. A Gentile can go into it under the greatest restrictions, guarded by Turkish soldiers, also paying money for the privilege. When David numbered Israel, God was much grieved (evidently because He knew that many of them were not true Israelites); He at once entered into terrible judgment with him; giving him his choice between three awful punishments, (1) a seven years' famine, (2) three months' retreat before his enemies, and (3) a wasting and blighting pestilence of three days. So David was in an awful dilemma; a seven years' famine would perhaps depopulate his country, whitening the land with bones. Defeat by his enemies three months was utterly intolerable by a brave man like David, who knew well that all the great nations whom he had conquered would not only revolt but turn on him for vengeance. There-

fore he chose the latter, saying "Let me fall into the hands of God"! He knew that God was merciful and would rather risk him than men. So the pestilence sets in and the people are dying in piles on all sides. Ere long the eyes of David are opened and he looks from his residence in the City of David on Mt. Zion over the intervening valley to Mt. Moriah and sees the destroying angel with uplifted sword, falls down before God and cries aloud, "Oh, Lord spare these sheep and let me die." God heard his cry and called away the destroying angel and arrested the pestilence. David ran to the summit of Moriah where he saw the angel. It was then occupied by Arannah's threshing-floor. David besought him to sell it to him that he might erect an altar and offer sacrifices to God, whose mercy had saved the people from death. Arannah refused to sell it, but said he would give it to him and the oxen for sacrifices and the implements for fuel. Then David refused to receive it as a gift, affirming his utter unwillingness to offer God a sacrifice that cost him nothing. Consequently Arannah sold it to him. On that very spot in the long ago, Abraham had offered up his son Isaac as a sacrifice to God. On this identical spot, David aimed to build a temple, but God kept him in other work, conferring that blessing on Solomon, who in his day immortalized his name by building the Temple there on the summit of Moriah.

Pursuant to the prediction of Jesus that Temple was destroyed by the Roman armies, A. D. 73; the land being desolated and depopulated during the exterminating wars, i. e., the Jewish Tribulations, a million of people perishing by the sword, pestilence and famine; a million more sold into slavery to other nations, and the

remnant led captives to Rome to become imperial slaves. Jerusalem lay desolate fifty years, without an inhabitant, when the Emperor Adrian went thither, found a Roman colony which he named *Elia Capitolina*, and built a heathen temple on the site of Solomon's Temple. So idols were worshiped on that holy spot, till the conversion of the Emperor Constantine, A. D. 321; who at once came to Jerusalem, restoring that sacred name, taking down the Temple of Jupiter and erecting on the spot a Christian one which stood till the conquest of the country by the Mohammedans, A. D. 637; when Caliph Omar, their commander-in-chief, took down the Christian church and erected a Mohammedan Mosque on the spot which stood till the Christian crusaders conquered the country and captured Jerusalem under the leadership of pious Godfrey, A. D. 1099. The Crusaders took down the Mosque and erected a Christian church on that hallowed spot, which stood 88 years till the Mohammedans under the leadership of Salidan signally defeated the crusaders in the great battle fought on Mount Hattan, on the west bank of the Galilean Sea, thus driving the Christians utterly out of the Holy Land. Then they took down the Christian Church and restored the Mohammedan Mosque on that historic site where Abraham offered Isaac, David saw the angel and Solomon built the Temple. I have traveled through these holy grounds during both of my visits to Jerusalem. The Mohammedan Mosque now standing there is one of the most beautiful buildings in the world. This spot is the most celebrated in Bible history of all the world, this occupies all of Moriah and overlooks the Holy Campus lying out towards sunrise, containing thirty-five acres

where the Moslem millions now assemble in their great religious communications and where the Jews fifteen hundred years, poured in from the ends of the earth their teaming myraids to enjoy their holy festivals. The critics all deny that Jesus was ever in the Temple proper, as all of this ground, thirty-five acres, was included in the comprehensive word, Temple, used in the Bible. As the Temple building was in the hands of the high priest, who rejected Jesus from the beginning, it is affirmed that they never let Him enter Solomon's Temple. I used to think that Solomon's Porch in which he was once mentioned as walking, was a projection from the Temple. This is a mistake. It was separate, off near the Beautiful Gate which enters the ground from the East and is four or five hundred yards from Solomon's Temple. Our Savior was an indefatigable open-air preacher. He availed Himself of the great festivals to which the multitudes gathered from the ends of the earth, to preach his glorious heavenly truth, that they might catch it and carry it with them in all their vast dispersions; for you must remember as the Jews have always been the most enterprising people in the world, they had gone into every nation, colonized every city, growing rich by their merchandise and other industries. Among all their festivals, the Passover was the most prominent, being epochal in the history of their national birth, as slaves have no nationality, and the Passover was executed to commemorate their emancipation from Egyptian bondage. On that memorable night when the destroying angel winged its flight throughout all the land and slew the first born in every Egyptian home, seeing the slain lamb on the door-posts, he passed over

the houses of Israel. This institution was repeated annually on the fourteenth of April through the 1491 years which elapsed till the Lamb of God was slain on Calvary. Among the millions of birds and beasts which bled on Jehovah's altars four thousand years; the Passover Lamb was the most conspicuous symbol of the great Antitype destined in the fulness of time to bleed and die for a guilty world. Josephus says two hundred and fifty thousands were slain at a single Passover. What rivers of blood did flow during typical dispensations, teaching by their vast, oft repeated and indelible black-board exercises the greatest and most important fact ever revealed to the human race, that God Himself was coming down to bleed and die for earth's guilty millions! In the study of our Savior's biography, you should never lose sight of Passovers. They serve the traveler as valuable guideboards. During his ministry of three years we have four Passovers. One marks the beginning when he purified the Temple by driving out the buyers and sellers, who had their herds and flocks on the holy ground, to sell to the people who wanted to offer sacrifices, while the exchangers received the Greek and Roman money which they gathered from the Gentiles, but was not received in the temple treasury. Therefore they must exchange it for Jewish money before they could make their offering to the Lord. The reason why Jesus charged them with making the House of God a den of thieves was because they cheated the people in selling the animals and birds, and exchanging the money. Cheating is stealing. If you overcharge, you are a thief. The two cleansings of the Temple symbolize the two works of Grace, regeneration and sanctification. When

the Lord comes again he will give a final cleansing, symbolizing our glorification, which we receive when we die, unless we have the fortune to survive till He comes in the rapture and takes up His saints, then all the living will be instantaneously, soul and body, transfigured and translated. Our Lord thus began His ministry at the Passover, returned to Jerusalem and attended the second; but did not come to the third as those multitudes whom He miraculously fed with the loaves and fishes on the mountain Bethsaida off the West coast of the Galilean Sea, were excited by the miracle, and were about to crown Him king, in which case the Romans would have killed Him, consequently He declined to attend the third Passover, sending away the multitudes, who were then assembled to go up to Jerusalem, he remained in Galilee. The fourth Passover He attended and became the identical Paschal Lamb symbolized by that great institution the passed 1491 years.

CHAPTER V.

JESUS PREACHING IN GALILEE.

It is a significant fact that our Lord spent two and one-half years out of the three of his earthly ministry in the comparatively thinly populated and obscure regions of Galilee. It is affirmed by critics that He never spent a night in Jerusalem. When the Devil gets hold of the church it always becomes God's greatest enemy. We see this illustrated in the history of Jesus. King Herod at the head of the church deluged Bethlehem and the surrounding country in blood in order to kill Him. The high priests and ruling elders hounded His track all his life thirsting for his blood. Therefore He dare not spend a night in Jerusalem, their headquarters, or they certainly would have attacked Him. The presumption is when Nicodemus sought that nightly interview with Him, he was either in Bethany or some of the villages of Mt. Olivet. As it was absolutely necessary that he should have time to teach his disciples the great truths indispensable to the salvation of the world, he needed three full years to prosecute that work, establish the Kingdom of Heaven on the earth and prepare His people to propagate it to the ends of the globe. Oh, how I did enjoy my travels in Galilee! Especially the Sea of Galilee on whose bank stood the City of Capernaum, where Jesus made his headquarters, as is believed, lodging in the house of Peter, who was living there when the Master called him to the Apostleship. The charm I

felt while sailing over this beautiful sea over which Jesus sailed so much, and on whose shore He preached to the spell-bound multitudes, beggars all language to describe. I sailed all round hither and thither on the track of my Lord, with my harmonical Greek Testament open before my eyes, and the quadruple histories of Matthew, Mark, Luke and John, edifying and thrilling me as we sailed from shore to shore, over those beautiful cerulean waters, limpid, fresh and abounding in fish, as in the days of yore, and Jesus and His apostles glided over them, sometimes calm as a summer day, but ever and anon tossed by the tempest, and plowed by the cyclone. This beautiful sea is 16 1/2 miles long, 8 miles wide and 150 feet deep, interpenetrated by the river Jordan, entering from the North, flowing through it the long way and of course, lost in it and flowing out towards the South, pursuing its undeviating way till lost in the Dead Sea, which lies between great Mt. Pisgah on the East and the Wilderness of Judea on the West. The Sea of Galilee is 100 feet below the Mediterranean, i. e., the level of the watery world. Consequently the great West winds frequently dip so low when passing over it and impinged against the Eastern highlands with so great impetuosity as to whirl round against the shore instead of rising the mountains, the effect is to produce a cyclone, seriously perilous to navigators. Consequently we frequently read in the New Testament striking allusions to these storms. While traveling on the land we are frequently warned by guides and guide-books to look out for storms on the Sea of Galilee. My last tour was in 1899; the Emperor of Germany having preceded me the preceding year. I everywhere saw his foot prints.

Having learned that an excellent boat had been built in Beyrout, Syria, and transported thither for his special accommodation; we called for it on arrival, and securing the use of it, embarked and sailed all around the sea, 75 miles encompassed, feeling secure from the storms, as we realize the presence of Him who commanded the winds and the waves, "and there was a great calm."

In the days of Jesus that sea was literally environed with cities crowding the shore on all sides. During the ages of desolation they all perished. Among the inspiring omens of the Millennial dawn and our Lord's speedy return, is the revival of these cities forever immortal in the inspired history of the Incarnate God, "and Jesus returned in the dynamite of the Spirit into Galilee," Luke 4:14. "And when the Lord knew that the Pharisees heard, that Jesus is making and baptizing more disciples than John, (indeed Jesus Himself was not baptizing, but his disciples) He left Judea and went back again into Galilee." Jno. 4:1-3. The Greek positively reveals that Jesus never did baptize any person with water, but his disciples did it on a grand scale; it being the province of Jesus only to baptize with the Holy Ghost and fire. John the Baptist, the greatest of the Prophets, had shaken Israel from center to circumference, besides sending an electric shock through the Gentile world. When he baptized Jesus, thus publicly inaugurating Him into His official Messiahship, when pursuant to His consecration and prayer the Holy Ghost descended on Him from Heaven, filling and dynamiting Him for His Messianic Ministry, such was the power and magnetism attending his preaching that multiplied

thousands gathered about Him, hanging spell-bound day after day, charmed and electrified by such preaching as mortal ears had never heard. When John the Baptist pointed Him out and shouted aloud, "Behold the Lamb of God that taketh away the sins of the world," there was a general rally of his disciples on the track of Jesus. In Judaism water baptism always played a much more conspicuous part than the people in our day apprehend. When Moses sprinkled all the people at the Tabernacle door upon the ratification of the Sinaic covenant, Heb. 9:19; 5:10, "which stood only in meats and drink and diverse baptism," says he baptized them. Israel at that time numbered three millions. Hence Moses was a great baptizer. Whenever a Jew had contracted ceremonial defilement (by contact with unclean animals, dead bodies, lepers, *et cetera*) he was prohibited from the tabernacle service till some ceremonially clean person could sprinkle on him the water of separation, thus purifying him. This law of purification specified that the blood of a spotless and blemishless red heifer (which symbolizes the atonement) should be dropped into water, thus constituting it a purifying element. As it would be expensive to slaughter the red heifer whenever they needed the purifying element, the law provided that the animal should utterly be consumed and the ashes used as a substitute for the blood. Thus you see a Jew might be baptized a thousand times in his life or even more if he had contracted ceremonial defilement so frequently. Hence the repentance of John the Baptist signified a new departure in the divine life, and was pertinently confirmed by baptism. While John's ministry belonged to the old dispensation; as he was the greatest

and the last of the prophets and even more, being the precursor and introducer of the Savior, he baptized all who professed repentance under his ministry and faith in Him who was to come. Yet the ministry of Jesus being a decisive onward movement from John required John's converts and all others to confess their faith in Him by water baptism, which was administered by his disciples. The mighty swell of popular enthusiasm being turned from John to Jesus, constrained Him to leave Judea and return to Galilee. "After two days He went from thence and departed into Galilee," for Jesus Himself witnessed that a prophet has no honor in his own country. Galilee was His own country. You see He went off thither to avoid the swelling tide of popular enthusiasm attending His ministry in Judea; evidently much augmented by the happy introduction which John had given Him, as well as the tremendous boon of disciples which John turned after him, when he abnegated the Messiahship for himself and boldly certified that Jesus was truly the Shiloh of prophecy. For the above considerations Jesus left Judea very early in His ministry, and went back to his native Galilee, where he had been brought up, and they would not raise so great excitement over Him and He might enjoy comparative quietude in which to prosecute His work. If he had remained in Judea, the constant trend of the enthusiastic multitudes was to crown Him King of the Jews, as already they had endured the galling yoke of Roman despotism thirty years. At Jerusalem He was in constant perturbation between two fires, His friends on tiptoe to crown Him King, and the High Priests looking upon Him with the jealousy and fear of an official rival, plot-

ting to kill Him. He had made them awfully mad by the autocracy He exercised in cleansing the Temple. Had it not been for the restraint of an Unseen Power, they would have killed Him at the time He actually exercised the prerogative of supreme potentate. It was not only necessary that He should have time and opportunity to preach His gospel and corroborate His Messiahship by miracles; but it was absolutely necessary for Him to have time so thoroughly to teach His apostles the great truths of His Kingdom that they might thoroughly receive and appropriate them, preparatory for the great work of the world's evangelization, thus establishing the Gospel Church in all the earth. In view of these stupendous realities, he bade adieu to Jerusalem, the resort of the multitudes and head-quarters of the hierarchy, and went away into Galilee where His own countrymen would not make so much ado over Him, and the High Priests would rest in the quietude of their palaces in Jerusalem. N. B. In the utter absence of all mail facilities, news travels slowly. On arrival in Cana of Galilee a certain royalist from Capernaum, forty miles distant, importunes Him to come and heal his son. Jesus said to him, "Go, thy son liveth." In his anxiety he departs without delay, traveling on foot, or perhaps riding a donkey all night. The servants meet him on arrival in the early morning, cheering him on the good news of his son's convalescence. Upon inquiry they certify, "at 1 p. m. yesterday the fever left him." Then he responds, "Why, that is the very time Jesus said, Go, thy son liveth." The effect of this miracle was to give a grand boon to his own faith which had hitherto been somewhat weak, and convert his whole family, John 4:46-54.

He now goes from Cana to Nazareth, His native city, only five miles West. As already specified, He came in the dynamite of the Holy Ghost. (Power which is the only definition of gospel in the Bible, is dynamite in the original.) Under His first sermon in that old synagogue where He had worshiped thirty years, there is such an awful explosion that they break up in a row, the mob superseding the religious meeting, determined to kill Him, and would have murdered Him at that early day had not the Divinity came to the relief of the humanity, in order to prolong its life till He could establish His kingdom on the earth. Such is the normal effect of "preaching with the Holy Ghost sent down from Heaven." The churches are now crying peace! We have no objection to holiness, but only the manner in which it is preached by the evangelists? Beware! When the dead church has no objection to holiness, rest assured it has lost its dynamite, and consequently no longer blows up dead formality, hollow hypocrisy and worldly compromise. They demand of us to preach in such a way that it will not shake the devil and the world out of the church. On this line Jesus signally failed; they not only raised a hubbub and turned Him out of the church, but did their best to kill Him. If you do not preach in the fulness of the Spirit, you are neither in gospel order, nor in the succession of Jesus. If you are filled with the Holy Ghost, you fear neither man nor devils, and wonderful things will happen where you go. Do not be surprised if you provoke stones, dirt, eggs and mobs. God help us all to be true and preach like Jesus, in the dynamite of the Holy Ghost, looking out for explosions and be prepared for the consequences. When they ran

Him away from Nazareth, His native city, He went to Capernaum on the Northern bank of the Galilean Sea, and made that the center of all His ministerial peregrinations. James, John, Peter, Andrew, Philip, Matthew and perhaps others lived there, a distance of about 45 miles. Luke 4:16-31. He now begins His ministerial work in his new field, peregrinating along the Northern shore of the sea he recognizes Peter and his brother Andrew, in a ship prosecuting their daily livelihood by fishing. Having preached a sermon from Peter's ship to the multitude standing on the shore, winding up, said, "shove out into the deep and spread your nets for a draught." Peter responds stating that they had toiled all night and caught nothing, and there were certainly no fish about there as the night is a better time to catch them than the day; but through courtesy to Him they spread the net and caught a vast school of fishes, so that the net began to break. Then he and Andrew, his brother, beckoned to John and James, their partners in the business, to come to their relief. The result was they immediately gathered so vast quantities of fishes that both the ships began to sink under the intolerable weight. Then Peter, characteristic of quick preception and sprightly intuition, overwhelmed with the realization that he was in the presence of a superhuman being, convicted, appalled and panic stricken, beseeches Him to depart from him, confessing his sinfulness. Peter had met Jesus at John's baptism and became his follower, but was not yet sanctified. Hence the presence of Jesus flashed through him the light of the Supernatural and the revelation of his inbred sin.

We ought to be so like Jesus and so filled with the

Spirit that all sin, actual and original, will be revealed and rebuked by our mere presence. The saddest phenomenon of the fallen churches and backslidden clergy of the present day, is their congeniality and conpraternity with a wicked world, mournfully illustrating the ancient proverb, "*similibus similes congreganter*, birds of a feather flock together." Tobacco using, frolicking, theatre-going, lodge-attending professors, convict nobody. They are down on a level with the world, whose votaries find congeniality with them, Luke 11:1-11. Now Jesus meets a man in the synagogue in Capernaum possessed by an unclean spirit, i. e., a devil of impurity, which is so common at the present day. The demon recognizes Jesus; as you know they are fallen angels, and had known Him in Heaven, for He cast them out when they sinned. God never created the devil, a sinner or a serpent. He created angels; some of them fell and became devils. He created man; he fell and became sinner. He created the Nahash, the most intelligent of all animals; he became instrumental in the abduction and ruin of humanity, and was transformed into the snake by divine retribution. This is the first of the many denominical ejections in the ministry of Jesus, and with all other similar cases vividly illustrates his power over all devils, to cast them out. We have no evidence that he ever cast out a demon before the Holy Ghost came on him and filled Him at the Jordan. This is the great test of your spiritual majority, i. e., entire sanctification, confirmed by the reception and indwelling Holy Spirit. He has power over all evil spirits, and is ready to use you to cast them out. This is really your climacteric confirmation that you enjoy the experience of full salva-

tion, i. e., that you have power to cast out demons, and are consequently efficient as a soul saver.

It is in vain to claim the experience of entire sanctification in the absence of the indwelling Holy Spirit, who will always reveal His presence by casting out demons, as the people are free, the demons will never be cast out till conviction has so done its work, that the demonized really desire and seek this great deliverance. In this case the demons convulsed and lacerated, causing great excitement among the people.

I am just now out of eleven camp-meetings the present year, (1901), in which I almost constantly witnessed the work of demoniacalment; and in many instances quite similar to the case here described. Mark 1:21-28. Now we have a notable miracle of healing Peter's mother-in-law, who was afflicted with a great fever. The healing was quick and complete, so that she arose at once and proceeded with her domestic work, ministering to the comfort of her guests, the house being the honored abode of Jesus through the kind hospitality of the inmates. Hence we see the ministry of our Lord conspicuously characterized by his benefactions in behalf of the soul, casting out the filthy, degrading and tormenting demons, and in the interim, healing all diseased. He positively commissioned His disciples to go and do this work, i. e., cast out demons and heal the sick. All demons are not cast out, not because the Holy Ghost is not present, able and willing to do it, but because submission and faith on the part of the subject are defective. For a similar reason diseases are not always healed. The word of Jesus in reference to the body is just as explicit as appertaining to the soul. "Himself

took our diseases and carried our sicknesses," Matt. 7:17; Is. liii:4. Our Lord's word, "as your faith is so be it unto you" is perfectly reliable whether appertaining to soul or body. In all of my travels I see diseases depart from the sick, while we pray for them and anoint them in the name of the Lord, Jas. 5:14. We must remember that the healings we receive in this life are in the interest of the final and perfect healing which will take mortality out of this body, when it will rise in the transfiguration glory. It is certainly our privilege to be healed till we finish our work on the earth and the Lord gets ready to take us to heaven. When that time arrives, we will have no faith to be healed, then the Lord will give us heaven which is infinitely better than health. Rom. 7:11. "If the Spirit of Him who raised up Jesus from the dead dwells in you, He that raised up Christ Jesus from the dead will also quicken your mortal bodies by His spirit dwelling in you." This beautiful and wonderful scripture is really the key to divine healing. As the soul is infinitely more than the body, the blessing of healing, normally belongs to the sanctified; however it is not confined to them. If God did not heal the wicked, they would soon all be dead. When we are sanctified wholly, then the Holy Spirit dwells in this body, using it as his house, my soul being unutterably blessed with His heavenly companionship. Therefore, responsive to my faith, He will keep this house in repair so long as He wants me to live in it. If a breach appears in the wall, the roof, the floor, or any other part of your house, you proceed at once to repair it. But the time will come when you quit repairing your house; then all your neighbors know that you are

going to move out of it into a new one. I am now sixty-eight years old. Since the Lord sanctified me thirty-three years ago I have committed to Him my body for keeping and healing. He has healed it repeatedly, responsive to my faith. But if He tarrieth and does not send an angel for me, the time is very near when I will have no body to be healed, because it will be worn out and no longer worth healing. When my faith for the healing of my body shall fail I expect my faith for an upward flight to receive new impetus, responsive to which I will joyfully move out of this old, dilapidated house into the building of God, not made with hands, eternal and in the heavens. Jesus neither cast demons out of the soul, nor diseases out of the body till He passed out of childhood into manhood, i. e., reached His majority and received the Holy Ghost, by whose power (Gr., dynamite) He cast out the demons, healed the sick, cleansed the lepers and raised the dead. You see the super-eminent importance that we should be filled with the Holy Ghost, not only for our own immortal interest, but that we may prove His humble instruments in the salvation of the demonized and the healing of the sick. Infants are incompetent to perform these mighty works, fraught with interest incalculable, to a suffering, wicked world. We are all in spiritual infancy till we receive the Holy Ghost, who dwells in none but the wholly sanctified. He abides with the regenerated, but does not dwell in them (John 14:17).

Now, the inspired historians inform us that "Jesus went round through all Galilee teaching in the synagogue, and healing all diseases and every malady among the people. His fame went throughout all Syria (a

great country on the border of Galilee); and they brought to Him all the sick, possessed with various diseases and torments, the demonized, the lunatics and the paralytics, and many multitudes followed Him from Galilee, from Decapolis, from Jerusalem, from Judea, and from beyond Jordan" (Matt. 4:23-25). The notable cases of healing the nobleman's son and Peter's mother-in-law, and casting out the demon in the synagogue at Capernaum, and doubtless other parallel cases not mentioned, swept the whole country, and even heathen Syria, with enthusiasm utterly illimitable. The whole country arose on tip-toe, bringing the poor sufferers from all points of the compass and laying them down at His feet. Now a man, as Luke says, "full of leprosy comes to Him entreating Him and worshiping, kneeling down before him, saying to Him, If you may will it, you are able to cleanse me. Jesus being moved with compassion, reached out His hand to him and says to him, I will it: be thou completely cleansed this moment." The aorist tense, imperative mood and passive voice all abundantly justify this strong translation. The inspired narrative says that the leprosy then and there departed from him. Hence, pursuant to the Levitical Law, Jesus sent him to the priest, whose office it was to diagnose the leper, adjudicate his cleansing, offer a sacrifice and become a witness to the people on His behalf, permitting him to come into the sanctuary of the Lord. The ejection of demons is the conversion of sinners, each being possessed of one or more. The healing of diseases is the blessing for the body. We never hear a mention made of healing a leper, but always his cleansing. Because leprosy, while it is

really the most loathsome, terrible and incurable disease, it is a great and conspicuous symbol of inbred sin, the great and awful disease of the soul, which is so infinitely more important than the body that the latter is somewhat thrown into eclipse in the inspired exegesis. It is a significant fact that everything mentioned in the Bible is still prevalent in the Holy Land, thus wonderfully corroborating revealed truth. The reason why leprosy is utterly incurable is because it is a blood trouble, every corpuscle being affected by it. Heal it in one place, and it breaks out in another. This man had it all over him, and was consequently a loathsome, living death. The reason why the lepers are all delegated to their own miserable quarters and prohibited from society is because of the awful, horrific, stenchy loathsomeness of the disease. Since leprosy is a blood trouble, nothing but a blood remedy can possibly reach it. Therefore the blood of Jesus is the only elixir that can possibly expurgate the leprosy of inbred sin out of the human soul, which is the indispensable antecedent to the incoming Holy Ghost. Hence the cleansing of the leper constantly means the great negative work of entire sanctification, which must precede the glorious positive experience, i. e., the repletion of the Holy Spirit; therefore, our spiritual majority which we enjoy in the real experience in the full salvation, both negative and positive, prepares us for the ejection of the demons out of the sinner, the expurgation of the leprosy of inbred sin out of the unsanctified, infilling with the Holy Ghost and the healing of all bodily ailments. Oh, what a wonderful field of usefulness for the truly sanctified in this poor world of sin and suffering! Oh, the infinite value of Spirit-

filled people, going about doing good! Reader, my prayer to God is, that you may accept the situation and prove a blessing to thousands, converting sinners, sanctifying believers, and healing the sick.

Inspiration at this point notifies us that Jesus charged the leper not to tell it; but the news was too good for him to keep. He, with many others, spread it abroad wheresoever they went, until Jesus had to quit the cities and go into the desert, whither many also flocked to Him. Why was this? Because the normal trend of this great popular excitement was to enthuse the people till they would have rallied and crowned Him king of the Jews, in which case the Romans would have killed Him, as they finally did, crucifying Him under this very allegation—"This is the king of the Jews."

Now at Capernaum, where He abode in the house of Peter, a paralytic is carried to Him by four friends, each one at the corner of the bed. The immense crowds filled the house and the yard, where Jesus is performing His mighty works; therefore the men ascend the house, open a window in the flat roof and let down the bed containing the paralytic till it descends into His very presence. Now Jesus instantaneously heals the poor victim responsive to the faith of the four friends who carry him, at the same time granting him free absolution from all his sins. This notable case of bodily healing and salvation filled the multitude with enthusiasm (Mark 2:3-12).

The first year of our Lord's ministry has passed away and the second Pasover has arrived, the multiplied myriads of Abraham's children are again gathering into the Holy Campus at Jerusalem. Meanwhile He visited

the Pool of Bethesda, which is near the north gate of the Temple and the east gate of the city, at that time called the Sheep Gate, because it was a great sheep market; but now called St. Stephen's Gate, because it is said that the mob dragged him out through it and stoned him to death in front of it. This pool was a noted sanitarium at that time, and quite a resort for invalids, among whom was a man notorious for his long waiting, thirty-eight years already having rolled away since there he lay awaiting the sanitary effects of the waters, as the people believed made efficacious by the visit of an angel ever and anon. When Jesus bade him, "Take up thy bed and walk," instantaneously and miraculously healed, he not only carried his bed, but leaped and skipped with juvenile elasticity, exciting the venom of the clergy into a rage because Jesus healed him on the Sabbath. When the church grieves away the Holy Spirit and retrogresses into dead formality, she always gets very particular and even tyrannical on nonessentials. That explains the existence of six thousand religious denominations, this day claiming to be true followers of the meek and lowly Jesus. All these provisions are on matters which never were essential to salvation, i. e., holy days, water baptism, and a diversity of creedistic dogmata, which never did have anything to do with the salvation of the soul. God requires you yourself to be holy. When you are holy, you will have seven holy days every week. There is but one baptism known in the plan of salvation (Eph. 4:5), that is the baptism of the Holy Ghost and fire, which Jesus gives (Matt. 3:11). The true unity of Christians is in the personal and experimental salvation which Jesus gives, and Jesus responded to

them, "Even now my Father worketh and I work" (Jno. 5:17). If God did not work on Sunday, the sun would cease to shine, the rivers to flow, the crops to grow, the blood to circulate, and the heart to beat. Just as God carries on His work all the Sabbath day, so His people are to labor indefatigably to save souls, heal the sick, edify the saints and build up the kingdom of heaven. "Truly, truly, I say unto you, that the one hearing my word and believing on Him that sent me hath eternal life, and doth not come into judgment but hath passed out of death into life" (v. 24). The saints have their judgment in this life, and will go up with the Lord in the rapture and be associated with Him in the final judgment (1 Cor. 6:2). He here makes a beautiful allusion to the testimony which John the Baptist had nobly given, confirmatory of His Messiahship, at the same time reminding them of the evanescence which characterized that bright and shining light.

Having attended the Passover, the greatest of all the symbolic institutions of the Old Testament, He speedily returns with His disciples to Galilee. On their journey, while walking through a field of ripe barley (as this was about the first of May, it is too early for the wheat), the disciples being hungry, proceed to shell out some of the beautiful ripe heads in their hands and eat them while prosecuting their journey. Again the pharisees attack them for desecrating the Sabbath (not for eating the barley, which the law of Moses allowed them to do) (Deut 23:25); to whom Jesus responded, "But I say unto you that there is one here greater than the Temple," having already referred to the case of David on his flight from Saul, entering the Temple at Nob, the old

home of Melchizedek, and eating the shew-bread, which was lawful for none but the priests to eat. "If you had known what this is, I will have mercy and not sacrifice, you would not have condemned the innocent." Mercy is the normal fruit of love, hence we see that our Lord's religion is all love, exhibiting the two hemispheres; piety, which is love to God, and philanthropy, which is love to man. False religions are selfish, carnal, worldly, exclusive and condemnatory of all who do not chance to pronounce their shibboleth for "The Son of Man is Lord of the Sabbath" (Matt. 12:1-8). This climaxes all quibbles and controversies on the Sabbath. If you are truly corporative with Christ in the salvation with a lost world, Sunday will be your busiest day.

The Lord has again arrived in Galilee, having entered upon the second year of His ministry at the Passover. You see how the high priest and pharisees hounded Him all the time. He was in Jerusalem. As they are scattered throughout Galilee and all the Hebrew world, of course they continue to lie in wait and persecute Him in Galilee, as well as in Judea; yet there was a great difference in their popular influence and their facilities of manipulating the rabble, as Jerusalem was their headquarters and the center of their power and influence, both ecclesiastical and secular; especially in view of the fact that the place was thronged with multitudes attending the great festivals—Passover April 14, Pentecost June 5, Tabernacles September and Dedication in December—evidently from these considerations, as our Lord said (John 4:44), He sought the more quiet and thinly populated regions of Galilee as the field of His wonderful ministry and the area in which He

might teach His disciples, organize His ministry, and set up the Kingdom of Gospel Grace.

On His arrival in Galilee He is again attacked by the scribes and pharisees for healing the man with a withered hand on the Sabbath. "Looking around upon them with anger, being grieved over the hardness of heart, he says to the man, Reach forth thy hand. He reached out, and his hand was restored like the other" (Mark 3:5). Here we see the solution of Eph. 5:26, be angry and sin not. The passages are parallel, the same word for anger occurring in both. In the former we see it simply means holy grief; the more holy you are, the more you are grieved over all sin. John Wesley says, "The world fails to discriminate between holy grief and carnal anger." Hence a true consecration resigns us to all sorts of misunderstandings and misjudgments by the world for Christ's sake. "And immediately the Pharisees, having gone out with the Herodians, took counsel against Him, that they would kill Him." Here we see illustrated the unity of Satan's kingdom against God; though involved in infinite turmoil and conflict among themselves. The Pharisees were the radical wing of the loyal Jewish party, most inveterately opposed to Roman rule, while the Herodians were a political party, headed by officers under the Roman government; hence these two parties were irreconcilably hostile, either to the other; yet you see them here unite in their counsel to kill Jesus. Signally does history repeat itself. What is more common at the present day, than to see warring sects all lay down their cudgels and unite against the holiness movement?

"Behold my servant whom I have chosen, my beloved,

in whom my soul delighteth ; I will put my Spirit upon him, and he shall claim judgment to the Gentiles. He will not strive nor scream, nor will anyone hear his voice in the streets ; the bruised reed will he not break and the smoking wick he will not extinguish, until he may send forth judgment into victory. In his name will the Gentiles hope." Matt. 12:18-21. Here is a beautiful allusion by the Prophet Isaiah to the Savior in His two advents contrastively, in the first, meek and lowly, unostentatious, going about doing good, not breaking the bruised reed, i. e., not crushing the broken-hearted penitent, but smiling on him and giving him glorious victory ; nor extinguishing the flickering lamp-wick, but pouring in the oil and trimming it until it burns up in a triumphant flame. Thus he is the condescending Mollifier of all sorrows and Alleviator of all woes, while in His second and glorious coming, He will ride triumphantly over all His foes and girdle the world with the glory of His victory.

We now reach the memorable epoch in our Lord's ministry when, on the Mt. of Beatitudes, which overhangs the city of Capernaum, He selects the twelve apostles, whom He honors above all the people in the whole world with His own constant companionship and the custodianship of the divine oracles and vehicles through which He transmits the glorious plan of salvation to all coming generations. We have their catalogue in Matt. 10:2-4, Mark 3:13-19 and Luke 6:12-19. Mark 14 says, "He ordained twelve, that they may be with Him, and that He might send them forth to preach, and to have power to heal diseases, and to cast out demons." We see here the prominent phases of the Lord's ministry

provide for the body by healing diseases, and for the soul by casting out the demons. So we see the interests of the soul and body go hand in hand. The word ordained here is not to be taken in the acceptation given to it at the present day by the ecclesiastical organizations which have appropriated it, so as virtually to take the Lord's ministry out of His hands. The word here translated ordained has no such a meaning as modern ecclesiasticisms attach to it, the original being *epoieese doodeka*—He made twelve. The word ordained was used by King James' translators to sustain the institutions of the Episcopal Church, of which they were members. The E. V. gives just one more passage parallel with the above—John 15:16—"You have not chosen me, but I have chosen you, and ordained you that you may go forth and bear fruit, and your fruit may remain: in order that whatsoever you may ask the Father in my name, He may give it unto you." In this Scripture the word "ordained" translated is *etheeka*, and simply means "I have put you in your place," not giving the vaguest information of anything like modern ecclesiastical organization. Acts 14:23: "Ordaining unto the elders in every church, praying with fastings commended them to the Lord, on whom they had believed." Here "ordained" occurs again in the E. V., these three passages being all that can be construed to authenticate ecclesiastical organization. This, like the other two, signally fails to give any support to the claims and usages of which so much is made in modern church authority, the word being *cheirotonusantes*, from *cheir*, the hand, and *toneo*, to reach up, setting forth the simple fact that the elders were elected by reaching up the hand. We really have no case in the

New Testament that looks like ministry of organization, except Acts 13:3—"Then, fasting and praying and laying hands on them, they sent them away." This is spoken of Barnabas and Paul when the Holy Ghost moved the church at Antioch to send them away on the first missionary tour of the Apostolic Church. While this service is very appropriate in case of that time in every age, it is a significant fact that there was nothing in it after the order of the organization practiced by the churches at the present day. Both of these men had been preaching in the gospel church about ten years, being both apostles extraordinary. Hence we find in the New Testament nothing corresponding with the modern ecclesiastical organization, which becomes a source of discouragement among a truly called and sent preacher of the Gospel.

The Man Jesus was the head of His own Church during His earthly life. He predicted that the people of this wicked world, and especially the fallen church, would not let Him live in it, but would conspire against Him and take His life. In His boundless and unutterable love, to keep the devil from thus defeating the plan of salvation, He told them He would go away when they murdered His body, and send the Holy Ghost, who has no human body, and consequently cannot be killed. He positively certifies (John 16) that the Holy Ghost is His successor on the earth, to carry on His work till He returns in His glory. Hence practically the Holy Ghost is the head of the church, making some apostles, some prophets, some evangelists, some pastors and teachers unto the perfection of the saints in the work of the ministry, into the edification of the body of Christ until

we may all arrive into the unity of faith and of the perfect knowledge of the Son of God, into a perfect man, into the measure of a stature of the fulness of Christ in order that we may no longer be infants, tossed about and carried away by every wind of teaching at the caprice of men in their craftiness unto the method of delusion, but speaking the truth in love we may grow up in Him in all things, who is the head, Christ, from whom the whole body assimilated and knitted together from every joint of the supply according to the working of the measure of every part, maketh the increase of the body unto the edification of itself in divine love (Eph. 4:11-16). Thus we see that Christ never dedicated His church to any human succession. The apostle is the pioneer, the prophet has the enduement of the Spirit to witness for Jesus (Rev. 19:10). The evangelist is the fire-baptized preacher, hewing his way through the phalanx of Satan; the teacher is the faithful instructor of the Lord's disciples in His precious Word, while the pastor is the diligent leader and keeper of the flock. We have no authority outside of God's Word. It not only covers all the ground, but pronounces withering anathemas on all who have the audacity to add to or take from (Rev. 22:18, 19.) The great trouble with the churchisms of the day is their apparently incorrigible propensity to usurp and grieve away the Holy Ghost, who is the only head of the true gospel church. He calls and sends whom He will. If you want a New Testament ordination, you have nothing to do but have the saints gather about you, mid fasting and prayer, lay hands on you, thus invoking the Holy Ghost to descend on you, fill you completely, possess you, and empower

you for the work He has called you to do. John Wesley realized much difficulty, as his preachers were not ordained, neither could he prevail on the church to ordain them, consequently he consecrated Dr. Coke to the superintendency of the American work. He came over and consecrated Asbury, who ordained four thousand Methodist preachers in his long and useful life. In this way the Methodist church was originally launched in America. Hence you see the holiness people have as much right to ordination as the Methodists or any other denomination. God still lives, rules His church, and will not relegate His authority to another. He wants all the help He can get to save a sinking world. "Who will then consecrate himself to the Lord?"

Jesus, with the twelve whom He had called, having spent a night at prayer on the Mount of Beatitudes, sends them forth, Simon Peter, James the son of Zebedee, John the brother of James; and He conferred on them the name, Boanerges, which is Sons of Thunder; Andrew and Philip and Bartholomew, Matthew, Thomas, James the son of Alpheus, and Thaddeus and Simon the Zelot, and Judas Iscariot, who also betrayed Him. After a night of prayer and the selection of the twelve in the early morning, having descended from the summit, down to the broad table-land on the slope, He observes a mighty host, not only from all parts of Judea and Galilee, but from Tyre and Sidon—large Gentile cities on the Mediterranean coast—as usual He indulges in works of mercy, casting out the demons and healing the sick; so there was a tremendous pressure all rushing that they might touch Him, because the power continued to go out from Him and heal all who came in contact

with Him. He has now reached a most important crisis in His work. Having called and commissioned the twelve, it is transcendently pertinent that they were instructed in the great fundamentals of His kingdom, which they are to preach to all the world when He shall have gone back to heaven. Consequently, leaving the multitudes, He went back to the mountain summit, accompanied by His disciples, as the occasion is for their especial benefit. The multitude, however, have already become so interested that they follow on, determined to hear more of that truth, scintillations of which have already thrilled them with enthusiasm. Now He delivers that celebrated Sermon on the Mount, so deep, high and broad as to comprehend the whole plan of salvation, doctrine, experimental and practical. It is really a focalization of all truth, meeting every emergency and solving every problem for time and eternity. "Blessed are the poor in spirit, for theirs is the kingdom of the heavens." The sinner is not only poor, but in absolute spiritual desolation, so poor that pauperism does not comprehend the appalling wretchedness and misery of his spiritual condition. Yet Satan and his myrmidons have him so blinded that he thinks he is rich and dreams he is a millionaire.

The first blessing in the redemptive scheme is the conviction, which reveals to the sinner his poverty; a blessing sure enough, because the kingdom of the heavens is his, if he will only receive it. "Blessed are they that mourn, because they shall be comforted." How pertinent does this blessing come to the convicted sinner mourning for salvation; and the illuminated Christian mourning for a clean heart! "Blessed are the meek, for

they shall inherit the earth." Meekness is that beautiful grace of perfect humility, which sinks us deep down into the will of God, so that losing sight of all the world, we desire nothing but God. Satan has the world (2 Cor. 4:4) and rules it with a rod of iron; consequently God's meek and lowly pilgrims of sorrow and suffering have a hard time. But our Lord is coming again on the rainbow of triumph, to dethrone Satan, take him and all his myrmidons out of the world, and give the whole earth to His saints, while His glory will envelop the globe as the waters cover the sea. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." The King of Glory has come down, redeemed earth's lost millions with his blood, conquered all our enemies, swept away our poverty, and girdled the world with his table, groaning beneath the luxuries and delicacies of his kingdom. We have nothing to do but come to the table and help ourselves. The angels are hovering around, swift to wait on us with the ambrosia of heaven, the fatted calf, the manna in the golden pot, and all the fruits of Canaan. Why will you not all eat to gluttonous and drink to drunkenness, and revel in all the luxuries of this wonderful and wonderful full salvation? "Blessed are the merciful, for they shall obtain mercy." When you reach this blessing your cloven hoofs and horns all drop off, and you sink away into love for every body and every thing that has feeling. Your cow, horse, dog, chickens and your neighbors will soon find it out. These blessings are beautifully accumulative, exhibiting a golden concatenation mounting up like an Egyptian pyramid, till heaven looms in view, and the angels edify you with their melodious anthems and golden harps; so

the blessing of mercy is the ante-chamber to that of a clean heart. "Blessed are the pure in heart, because they shall see God." Your heart is your spiritual being, your immortal self, liable any moment to evacuate this body and stand in the presence of the Almighty, who hath decreed, "Without holiness no one shall see the Lord." A pure heart has no sin in any form nor phase; no pride, vanity, anger, wrath, malice, envy, jealousy, revenge, bigotry, prejudice, lust, covetousness, ambition, or love of the world. All these are members of the old man (Col. 3), who must be crucified or utterly destroyed (Rom. 6). Sin's annihilation is utterly washed away by the cleansing blood, consumed by the fires of the Holy Ghost, thus superinducing an uttermost salvation and bringing in the wonderful experience of a clean heart. Good Lord, help us all to get it and abide in the experience till translated from earth to heaven! "Blessed are the peace-makers, for they shall be called the sons of God." You see the beautiful logic of the Holy Ghost, which directly succeeds the blessing of a clean heart with that of a peace-maker. Every sinner in the world is involved with an awful war with God Almighty destined through an awful defeat to an eternity of woe. When you get a clean heart, then you are ready to labor as a peace-maker, indefatigable and always bidding for a job on that line; not only making peace with God in behalf of condemned aliens, but you become the herald of "peace on earth, and good will to man," everywhere dispensing the sunshine of reconciliation, love, friendship and philanthropy with man and man. "Blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven" (Luke 6:22). "Blessed

are ye when the people may hate you, and when they may turn you out of the church, may despise and cast out your name as evil. Rejoice in that day and leap for joy; for behold your reward is great in heaven; for according to these things that their fathers did unto the prophets * * * woe unto you when all the people speak well of you; for according to these things their fathers were accustomed to do unto the false prophets." How beautifully and significantly do these things tower before us! Here we have the grand culmination of a clean heart, followed by the blessing of soul-saving, showing that you must have a clean heart if you would be an efficient soul saver. Last of all, the pinnacle of the salvation pyramid is the blessing of persecution. The logic here is grand and beautiful. If you have not a clean heart and diligently working as a soul saver, persecution will not be a blessing to you. What a glorious deliverance from all the troubles of life, the dread of death, hell and eternity, are these blessings! Here we are actually commanded to leap for joy. The normal effect of this wonderful salvation is to kill out the man of sin, thus making us

So dead that no desire shall rise
To pass for good or greater wise
In any but my Savior's eyes.

How blessed to be utterly dead to what people may say about you, or think of you! The false prophets in the olden time aspired to popularity, sacrificing duty to the praise of men. Matt. v. 13: "Ye are the salt of the earth," but if the salt shall lose savor, with what shall it be salted? It is good for nothing but to be cast out

and trodden under foot by the people. Religion is God's salt to save the world. When it loses the Holy Ghost, it no longer has any saving power. Savorless salt is the most worthless thing in the world. Throw it on the land and it alkilies the ground and ruins it; it is really fit for nothing but to make walks. How strikingly significant these words of Jesus! When religion has lost the Holy Ghost, then Satan uses it to make walks over which the people travel down to hell! "Ye are the light of the world. * * * Let your light so shine before the people that they may see your good works and glorify your Father which is in the heavens." If the salt were all out of the ocean, its waters would stagnate, generate malaria and depopulate the world, destroying not only all the people, but every air-breathing animal. Take all the Christians out of the world, and not a solitary ray of spiritual light is left! We could see nothing on the earth, if it did not reflect solar light in some way. The great Son of Righteousness has gone up to heaven, but He has left His disciples to reflect His light upon the guilty millions of lost immortals on all sides walking in Satan's midnight down to endless ruin. "Think not that I came to destroy the law of the prophets: I came not to destroy, but to fulfill. * * * For I say unto you that unless your righteousness abound more than the scribes and Pharisees you cannot enter the kingdom of heaven." The ceremonial law of bloody sacrifices was all fulfilled when He bled and died on the cross. All the blood and water catechisms are fulfilled in the dispensation of the Holy Ghost. "Love is the fulfilling of the law" (Rom. 13:10). We must appropriate these positive and definite declarations of the Savior. He died

under the law to atone for our sins, because the law could not be broken with impunity, the flippancy of which this day characterizes the popular pulpit, winking at sin and its consequences, compromising with the world, the flesh and the devil; "crying peace, peace, when there is no peace." It is at once disgusting and appalling, telling sinners that they are "not under the law, but under grace," which is not true. The law says, "The soul that sinneth it shall die." Every soul is amenable to the law till the man of sin dies (Rom. 6:6). The man of grace is not under the law. Perfect love fulfills the law. The scribes were the popular preachers, and the Pharisees were the leading church members in our Savior's time. But they were dead and formal, like so many of their successors nowadays; hence we see that if we do not get something better than the popular religion, even as represented by the pastors and ruling elders, we will never enter the kingdom of heaven. Matt. 5:21-26 gives a paragraph involving sundry responsibilities amenable to Jewish criminal adjudication and symbolizing infinitely greater condemnation before the tribunal of heavenly jurisprudence (v. 22). "But I say unto you that every one who is angry with his brother shall be liable to the judgment." E. V. erroneously inserted the clause, "Without a cause," which does not appear in the original. Every human being is your brother. Anger is the spirit of murder, hence if you would be guiltless before the law of God, you must get rid of all anger, in the glorious experience of entire sanctification. We here see that the gate of mercy is forever closed against the person who has aught against any human being. This unforgiving spirit fills the church with backsliders,

makes the home a pandemonium and the world a hell. Verse 25. In this verse the Mediatorial Christ is the adversary, doing his utmost to arrest every hellward-bound soul in his mad rush to destruction. The Judge is the Judicial Christ, at whose tribunal every soul who rejects His mediatorial mercy must soon give an awful account of a wicked life. The officer is none other than Satan, the king of hell, to whom the interceding Savior delivers all unsavable souls, while the prison here mentioned is the awful black abyss of a bottomless hell. The paragraph (vs. 27-30) describes the dark iniquity of the heart, adultery, at the same time exhorting every human being to stand aloof from it, even at the cost of the right eye and the right hand, the alternative being the ejection of the soul and body into hell. Verse 32, condemning the man who marries the divorced woman is an erroneous translation, as *apolelumeneen* does not mean a divorced woman, but simply "having been cast off," e. g., whom the angry, oppressive husband drives away from home. There is no information in the case that she has a right to a divorce; but while that is an open question, it is certain she has not received it. Therefore she is still the wife of her tyrannical husband, who mal-treated and drove her away; consequently the man marrying her is criminal of adultery, because she is another man's wife. Since the force of a Scriptural divorce is the nullification of the matrimonial covenant, and the restoration of the parties to celibacy, when it is really Scriptural and legal, the normal signification is to render the party marriageable again. Verses 33-37. Our Lord condemns all profanity, and even all superfluent words and phrases, as coming from

the evil one, i. e., the devil. Verses 38-42. He forever sweeps away the *lex talionis*, i. e., the law of retaliation in all its forms and phases, explicitly exhorting all of His disciples to love their enemies, lend to the poor without any probability of reciprocation, in order that we may be the children of our Heavenly Father, who sends down rain and sunshine on the wicked as well as the good, closing up the loving exhortation by that thrilling commandment, "Therefore ye shall be perfect as your Father which is in heaven is perfect." Luke parallels it, "Be merciful as your Father which is merciful." As mercy is the normal fruit of love in all ages and nations, the meaning of this strong and beautiful commandment is identical with the grand leader of the decalogue, enjoining perfect love to God and man. It is impossible to love the Lord with all the heart when any part of the spiritual being is occupied by an alien. Hence entire sanctification is the negative, and perfect love the positive hemisphere of full salvation. The Greek "perfect" is *teleive*, from *telos*, the end; therefore it means a finished salvation. Christ came to destroy the works of the devil (1 John 3:8). All sin is the work of the devil. When Jesus completes His work, He utterly exterminates it out of our spiritual organism (Matt. 6:1-7). Our Lord warns us against all ostentatious display and vain glory, affirming that the hypocrites who hold up before the world a gaudy, showy religion exhaust their reward, i. e., get it all here, the praise of the people, and have none left for eternity. He also warns us against vain repetitions in our prayers and speeches reminding us that the lightning and not the thunder does all the execution. In connection with this

warning against empty repetitions, He even favors us with the form of the prayer we are to use till He comes in His glory. The great salient facts prominent in that prayer is our constant petition of the Father in the name of the Son by the power of the Spirit to give us grace to do His will on earth, as the angels and redeemed saints do it in heaven, which simply means to grant unto us the perpetual experience of entire sanctification (1 Thess. 4:3). "This is His will, your sanctification." The concomitant petition with the above, is "thy kingdom come." This prayer is not given to sinners, but to our Savior's disciples; all of whom are citizens of the kingdom of grace, having it already established in their hearts and verified in their lives. Hence the kingdom for which we are to pray night and day is none other than the glorious millennial theocracy, which the Lord will bring with Him when He comes in the splendor of His matchless glory. Another climacteric idiom of this universal prayer is, "Deliver us from the evil one," i. e., from the devil. The E. V. here is too weak, giving the abstract, when the Greek has the concrete, setting forth the transcendent reality that it is the glorious privilege of every disciple to get rid of the devil altogether, so he will never again be permitted to come in shooting distance. To be sure he will shoot at you, but will waste all of his ammunition. Verses 16-18. Our Lord here again warns us against a religion consisting of external show, pomp and pageantry; but destitute of the spiritual reality. Verses 19-23. Importunate warnings against laying up treasures on earth where moth and rust and thieves will get them. But He pours His burning emphasis in solemn warnings to all of His disciples

to lay up their treasures in heaven, where they will never perish, but accumulate new beauty and value, which will never end till eternity sweeps along. The meaning of this grand admonition is that the spiritual shall forever predominate over the material. We can take none of the latter with us when we go, hence we can lay up nothing in heaven but immortal souls; therefore, in these alone should we make our investment. Verses 24-34 is a burning appeal following the preceding paragraph as a legitimate corollary, reminding us of the impossibility to serve two masters, i. e., God and man. The mission of Jesus on earth was only to do His Father's will. It is equally true of all His disciples. We have nothing to do in this earthly life, but glorify God by helping Jesus to save the sinking millions of a dying world. He challenges us to look at the fowls of the air, for they neither sow nor reap nor gather into barns; also to gaze upon the beautiful lilies of the field, so nice and white as to remind us of earthly purity and glory, at the same time assuring us that God will feed us like the birds and clothe us like the lilies. Of all the kings who ever lived, Solomon was the most glorious, yet our Lord certifies that even Solomon in all his glory, fell behind the lilies, in the splendor and beauty of his regalia. He condemns all solicitude about transitory things. He wants us to be free as the birds, simple and beautiful as the lilies, utterly unencumbered with transitory things, so we can at all times be at our best for God, souls and heaven, exhorting us to seek the kingdom of God first, assuring us that all of these other things, i. e., temporal contingencies, shall be added unto us.

Luke 6:37-42. He admonishes us against a critical

disposition, condemnatory in our attitude towards others, as Paul said, "Who art thou that judgeth another man's servant? to his own master he standeth or falleth." He exhorts to us liberality in measuring and weighing, assuring us that the same will be weighed and measured back to us. He gives us solemn warnings against blind guides, assuring us that the guide and his followers will fall into the ditch (i. e., hell) together. "The disciple is not above his teacher; but everyone who has been made perfect shall be like his teacher." His omnipotent grace amply provides for the protection of all His disciples. Why are we, then, like Him? Because He has no sin. When He makes us perfect, He takes it all out of us, so that we become the participants of His own purity. Here again He warns us against the hypocrite, who will see the mote in the eye of the Lord's perfect disciple, while he has a beam in his own eye. The mote here means the infirmity which inheres in the sanctified till this mortal puts on immortality. Glorification wrought by the Holy Ghost is the only deliverance from all infirmities. Sanctification takes away nothing but sin, leaving the infirmities for the final conservation work of the glorification. You see here that the critic, who is none other than an anti-holiness professor, denominated a hypocrite by the Savior, has a beam in his own eye. That beam is inbred sin, which will drag him into hell if he does not get rid of it; while the mote does not hurt the eye, neither does it keep anybody out of heaven.

Matt. 7:6. "Give not that which is holy to the dogs, neither cast your pearls before the swine; lest they may trample them under feet, turning may tear you into

pieces." Dogs and horses are unclean animals, here signifying carnal people. This warning should constantly be heeded, lest we forfeit our opportunities of doing good by falling into these fatal mistakes. Hence you see we should not cast the pearls of holiness before dead professors and wicked worldlings, as in that case we would do them no good and only cause them to commit sin by rejecting the truth. Much valuable ammunition is thus wasted on dead game. Sanctification is only for the citizens of the kingdom, repentance being the gospel for aliens.

We now have a series of exceedingly precious promises, i. e., "Ask, and it shall be given unto you; seek and you shall find; knock and it shall be opened unto you. * * * if then you being evil, know how to give good gifts to your children, how much more does your Father who is in heaven know how to give good things to them that ask Him?" Lord, inspire the omnipotent faith of everyone who reads these promises to receive and appropriate them in spite of sin, doubt and the devil! Verse 12. "Therefore all things whatsoever you may wish that the people do unto you, do you also unto them: for this is the law and the prophets." The Old Testament revealed in beautiful symbolism, everything revealed in fact in the New Testament, hence you see how the great law of reciprocity really solves the entire problem of human life, duty and responsibility. Verses 13, 14.

"Broad is the road that leads to death,
And thousands walk together there;
While wisdom shows a narrow path,
With here and there a traveler."

This is the King's highway of holiness (Isa.

35). It is so narrow that there is only room for a human soul, unencumbered by sin and the world, to travel over it. Our Lord follows this stupendous affirmation by six verses, all devoted to solemn warnings to "beware of false prophets." Who are these false prophets? The connection shows clearly that they are counterfeit preachers, who broaden the way, thus deceiving heaven-bound pilgrims and dragging them into hell. When, in the light of God's Word and Spirit, we look around and see fallen churches and false prophets on all sides, as Jesus says, "Only one here and there traveling the narrow way." The Protestant churches are fast becoming a wreck in the track of Romanism, so corrupt as to alarmingly verify the prophesy of the Holy Ghost through Paul (1 Tim. 4:1)—"The Spirit positively says that some will depart from the faith, giving heed to seducing spirits and the teaching of demons." 2 Tim. 3:1. "Know this, that in the last days perilous times shall come * * * having a form of godliness and denying the power of the same; from these turn away." Chapter 4:3. "For the time will come when they will not endure sound doctrine, but according to their own lust will heap to themselves teachers having itching ears, and will turn their hearing from the truth and be turned into fables." We are now living among the sad fulfillment of the awful prophesies uttered by Jesus and Paul. In countless instances at the present day, the churches take the bit in their teeth and dictate to the preacher. If he does not prophecy "smooth things," they will withhold their support and send him away. Oh, how few preachers are now actually walking in the narrow way, saying to their members, "Fol-

low me as I follow the Lord!" The people turn with disgust from the narrow way, demand of their preachers carnal freedom. The pastor who will let his members slip through his fingers into hell with least friction, is most popular. Verses 21-23. Our Lord gives us a vivid judgment scene, portraying these false prophets, i. e., counterfeit preachers, whose name is legion, coming up and standing before the great white throne, presenting their commendatory claims for acquittal, reward and heavenly promotion; "Lord, Lord, have we not prophesied in thy name, and in thy name cast out demons, and in thy name done many mighty works? Then will I testify unto them, I have never known ye; depart from me, ye who work iniquity." These preachers have occupied prominent positions in the churches, been loved and appreciated by their people, made many converts, built fine churches, represented their people in the great and honorable councils. They live and die feeling sure that they are right; they come up to judgment in the confiding egotism in which they have lived, there to find out the appalling secret that Satan, arrayed as an angel of light, had called them to the ministry. They have preached his gospel, pleased, deceived and damned multitudes who followed them and applauded their able anti-holiness sermons. Now, when it is eternally too late, they find out the awful and fatal mistake. Reader, I am not drawing on my imagination. The connection shows that these are the false prophets who preach a broad way to heaven. They are all around us. We live in an age of fallen churches and false prophets. Verses 24-29. Now Jesus winds up this wonderful Sermon on the Mount of Beatitudes, vividly contrasting the man

who hears His word and does it, with the man who hears and does not; the former build; his house upon the rock, the winds howl, tempests roar, hurricanes sweep, floods come down, cyclones desolate, yet the superstructure stands impregnable, because it is built on the eternal foundation of the earth. The word translated "rock" (E. V.) is *petra*, which really means the vast unbroken foundation of the earth, holding up all the mountains, seas and oceans, and (Matt. 16:18) applied to Christ Himself. The metaphor applied in this country might be criticised, as we can build no house which would absolutely be proof against perpetual storms and floods. This is not so in the Holy Land, where the houses are solid stone from foundation to the flat stone roof, and all consolidated by calcareous and bituminous cement, so that the house is like a native lime-stone rock as old as creation. On the contrary the man who hears the words of Jesus and does them not, builds his house upon the sand; the floods undermine it and the storms capsize it, and the ruin is irretrievable. Verse 28. It came to pass when Jesus finished these speeches, the multitudes were astonished by His teaching, for He was teaching them as one having authority, and not as the scribes. You see what a decisive contrast between Him and the scribes, who were the popular preachers, and ignorant of the Holy Ghost, whom Jesus received when John baptized Him. So it is the person nowadays who has not received the Holy Ghost as an indwelling Sanctifier and Comforter, preaches after the forceless style of the scribes and other unsanctified people. Here we see the reason why Jesus forbade His own apostles to go out under the commission until they received the

Holy Ghost. Oh, what a mistake is made by not tarrying at Jerusalem till Jesus baptizes with the Holy Ghost and fire. Without this, there will be little or no force in the preaching.

The Mount of Beatitudes hangs over Capernaum from her north. Then the Lord descends into the city, the elders importune Him, in behalf of the centurion, who had built them a synagogue that He should go at once and heal his servant, as he esteemed him very highly, and he was about to die. While Jesus is going with the elders to the centurion's house, he sent a messenger to Him to stop Him, entreating Him to forbear making the trip to his house, but only to speak a word and it will be done accordingly, *ipse dixit*; observing I am a man under authority, having soldiers under me; I say to this one, "go, and he goeth; to that one, come, and he cometh; and to another, do this, and he doeth it." The faith of this heathen man astonished Jesus, who, turning to the multitude following, said, "I have not found so great faith in Israel." The centurion was then on duty as an officer in the Roman army, and doubtless had often heard Jesus preach on the street, as He had already preached a whole year in Galilee, making His headquarters in that city. Now let us see the real attitude of the centurion's faith, which our Lord so highly commends. His faith arose in him like a giant and said, "Precisely as I command soldiers and the stern Roman law forces them to obey me promptly, or lose their heads, so you command diseases to get out of the body and demons to evacuate the soul and they are forced by the laws of heaven to obey you. Consequently he looked upon the visit of Jesus to his house as a superfluity. Though the

Lord halted and went on other errands of mercy, those who had carried the centurion's message to Him returned to his house and found his servant well. Lord help us to have faith in thee like this heathen soldier! Luke 7:1-10; Matt. 8:11, "And I say unto you many will come from the East and from the West, and sit down with Abraham, Isaac and Jacob, in the kingdom of Heaven, but the sons of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." This was true in case of Cornelius with multitudes of Gentiles, destined soon to follow him into the Kingdom; while the Jews, with all their light and opportunities, led astray by the corrupt clergy, were ruined for time and eternity. This same prophecy of my Lord is this day receiving an awful fulfillment, as we see multiplied thousands of the children of all the churches, going away into sin, worldliness and infidelity, and hell, while the heathens are coming to the light, responding to the call of gospel grace and getting saved by thousands, v. 13. Jesus said to the centurion, "Go, and as thou believe be it done unto thee." Here you see omnipotence of faith, both for soul and body. The bank of faith cannot be broken. Your faith is absolutely the measuring line of your salvation. Jesus now leaves Capernaum, accompanied by the newly installed Twelve, and a vast multitude. In the city Nain on the Northern slopes of Mt. Ramouth-gilead, a poor widow with broken heart is following her only son to the tomb. Her piteous wails have reverberated through the air forty miles to Capernaum. The tender heart of Jesus reciprocates with loving sympathy. Already the procession following the bier is passed beyond the wall,

crossed the stone bridge, over a ravine and are slowly marching away to the sepulchre in the mountain's crag; when Jesus, accompanied by His disciples, comes up, falls in front of the bier, motions to the pall-bearers to sit it down. He now lifts the pall from the face of the dead, takes the corpse by the hand, and speaks with a voice that makes the mountain tremble, "Young man, I say unto thee, arise." Lifting him up, he opens his eyes, sees his mother and falls into her embrace. Meanwhile the whole multitude is wonderfully excited, rush forward, climb surrounding heights, to see what is the matter. So fast as they find out what has been done, they all throw their mouths wide open, and shout uproariously, "Glory to God in the highest, who has sent a prophet into Israel, who has power to speak the dead to life again!" Now the whole city is aroused by the roaring shout, dumbfounded and perplexed to explain the phenomenon, they soliloquized, "What can it be? Whoever heard a great shout at a funeral? Why, that is the place of weeping." Now they mount the flat roofs of the houses and stretch their eyes to see what is the matter. By this time the whole procession in wild, irregular, roaring confusion, is moving back to the city. Soon they recognize the young man and his mother heading the procession, and all the balance following with tremendous shouts. How wonderful was the loving pity of my Lord, to walk forty miles to Nain and then forty back to Capernaum, all to gladden the broken heart of that widowed mother, as well as to reveal His stupendous mercy to the world, Luke 7:11-17. We now see Jesus accosted by two of the disciples of John the Baptist, whom he had sent all the way from his prison in Macher-

us on the Dead Sea under the shadow of Mt. Pisgah, in the Land of Moab, about two hundred miles to inquire of Jesus, "Art thou He who is coming, or must we look for another?" Jesus simply responds to them, "Go tell John the things which you have seen and heard; the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have the gospel preached unto them; and blessed is he, whosoever may not be offended in me."

The reader intuitively propounds the questions, "Why did John send those disciples? Had he who had introduced Jesus to the world as the Christ fallen into doubt? Or was it to satisfy His doubting disciples?" It was neither of these. I have no idea that either John or his disciples entertained doubts about the Christhood of Jesus. Then, why did he send them? I trow it was to evoke from Him a public announcement of his Christhood. John had already spent about fourteen months in that loathsome prison. He felt anxious for Jesus to bring his enterprise to a crisis. While He was dazzling the eye of the world with the wisdom of His preaching and the majesty of His miracles, He had not yet openly declared His Christhood among the Jews. (1) If He had, they would have crowned Him King, and the Romans would have killed Him. (2) Doubtless in His infallible wisdom, He preferred to let His mighty works convince them of His divinity, in the absence of open avowal on His part. The arrival of John's messengers, incidently brought up the subject of John's ministry, which the multitudes then hanging spell-bound on His lips could never forget. Here He certifies to them the pre-eminence of John the Baptist above all the prophets

who had preceded Him, but puzzles them and many in our day by certifying, "that the least in the Kingdom of Heaven, is greater than he," i. e., dispensation—by greater, as John lived and died in the days of the law and the prophets, on the normal plain of justification; though he and other patriarchs and prophets enjoyed proliptical sanctification; whereas the Pentecost of dispensation is entirely on the normal plain of sanctification. He also reminds them that John was the last prophet of the old dispensation, succeeded by the Kingdom of God, i. e., the gospel dispensation. He also reminds them how all the people and even the publicans justified God, being baptized by John; but the Pharisees and Theologians rejected the counsel of God against them, not being baptized by him. The truth of it is, John publicly insulted them, calling them a "generation of vipers," at the same time positively refusing to baptize them unless they showed up satisfactory symptoms of repentance, which they failed to do, consequently forfeiting the blessing of His baptism. Now Jesus likens the present to little children, sitting in the forum calling to one another, and saying, "We have piped unto you and you have not danced; we have mourned unto you and you have not wept." For John the Baptist came neither eating bread nor drinking wine, and you say he hath a demon. The son of man eating and drinking, and you say: "Behold a man gluttonous and drinking wine a friend of publicans and sinners." But wisdom is justified of her children, Luke 7:18-35. While Jesus was begotten by the Holy Ghost, John was born of superannuated parents who were re-invigorated by the direct intervention of the Holy Spirit. Hence they were

both truly the children of the Holy Ghost here personified by wisdom, one of his attributes. While it is true in a concrete sense, that Jesus and John were the children of the Holy Ghost, it is equally true in an abstract sense, as John represents the old dispensation and being the last of the prophets, typifies the death of that dispensation, while Jesus really and practically inaugurated the new, currently designated the Kingdom of God, in contradistinction to the theocracy under the law and prophets. There is in this symbolism, presented by our Lord, a most vivid exemplification of Christian experience. We must all have our funeral and our wedding, if we would enjoy a place in the bridehood of Christ. Our old husband, Adam the First, must die and be buried, before we can get married to our new Lover, Adam the Second; the crucifixion of the old man being the negative side of sanctification and our marriage to Christ the positive. It is a notable fact here, that these children were only playing funeral and wedding; as there was nothing of the kind on hand. This fact reminds us of the shoddy professions, so prevalent in every age; people on all sides professing to be dead to sin, when really they are not dead, and sin funeral with them is only a sham; while it is equally true that they profess to be married to Christ, when their lives sadly show that they still have worldly lovers, but it is not true of married people. How sad to see so much sham profession, claiming to being dead to sin when they are not; and married to Christ, which their lives show to be a sad mistake.

Jesus is now in Capernaum, the central city of all His Galilean evangelistic peregrinations; in full view of

Chorazin, Bethsaida, Tyberius and many other cities dotting the coast of that memorable sea, which witnessed most of His mighty works, Matt. 11:20-24. Now he breaks out into most awful anathemas and withering woes against those cities, because they did not repent under His preaching. "Woe unto thee, Chorazin! Woe unto thee, Bethsaida! because if the mighty works which have been performed in you, had been in Sodom and Gomorrah, they would have repented long ago in sack-cloth and ashes. Moreover, I say unto you, it will be more tolerant for Tyre and Sidon on the day of Judgment than for you." Chorazin was a flourishing city twenty miles away on the slopes of Mt. Anti-Lebanon, in full view and very conspicuous from the Sea of Galilee. Bethsaida stood on the north-east coast of the sea, about eight miles from Capernaum. Pursuant to these blighting woes, both of these cities went into utter desolation, and so remained through the ages. Bethsaida is still desolate without an inhabitant. It was the honored birthplace of Peter, Andrew and Philip. A few years ago a Jewish colony dropped down on the site of Old Chorazin, and, like all other places whither they emigrate, made it boom. When I saw it in 1899, it was very prosperous, containing twenty-four thousand inhabitants. The reason why the doom of these Jewish cities, in the Judgment day, will be infinitely more awful than that of Tyre and Sidon, is because they are Gentile cities, and never heard the gospel. Though they were awfully wicked and terribly anathematized by the old prophets, yet they never had the light of revealed truth. From this you see there will be a diversity of judgments in the great day; those who have rejected

most light, receiving the most terrible retributions. "And thou, Capernaum, who art exalted up to Heaven, shall be cast down to hell; because if the mighty works which were wrought in thee had been among the Sodomites they would have remained to this day. Moreover, I say unto you it will be more tolerable for the land of the Sodomites than for thee." The reason why Capernaum is said to have been exalted up to heaven, was because the Lord of heaven lived there. Consequently the people walking in the brightest light and rejecting it, sink into the darkest hell. Sodom and Gomorrah, like Tyre and Sidon, were heathen cities, among the first founded after the flood; the former in the beautiful rich Vale of Siddim, lying between the great mountains of Moab on the east and Canaan on the west, and bordering on the Salt Sea.

Four times have I passed through that country. It is now a desert waste, the effect of the awful woe which God sent upon them in the days of Abraham. Here Jesus rejoices that the deep things of God are hidden from the worldly wise and the prudent, and revealed unto the simple-hearted, humble, meek and lowly babes in Christ. Matt. 11:28. "Come unto me all ye that labor and are heavy laden, and I will give you rest." This is the rest of pardon, free for all broken-hearted penitents who are laboring to save their own souls, which is an utter impossibility; and yet the normal effect of a true conviction, "take my yoke upon you and learn of me, because I am meek, lowly in heart; and you shall find rest unto your souls. For my yoke is easy and my burden is light." This is the second rest, vividly and clearly contrasted with the first, which is rest from

sin, and the second is the repose of the soul, resting sweetly, when all its enemies have been turned out. The old Methodists all made an irrefragible argument for the two works of grace from this scripture. Luke 7:36-50. While Jesus responds to the kind invitation of a kind Pharisee to dine with him, a poor prostitute, who had been converted under his preaching on the street, manages to slip in with the crowd, unobserved, as the Pharisee would certainly have prohibited her from entering his house if he had known it. While eating with his left side to the table and his feet accessible from without, he recognizes the presence of the woman, bathing his feet with her tears, wiping them with the hairs of her head and anointing them with myrrh. The solution is the simple fact that her heart was so flooded with loving gratitude that when she stooped down to anoint his feet, her grateful tears spontaneously poured forth, copiously irrigating them. Then, feeling that she had somewhat polluted them, she seeks to purify them by wiping away the tears with her flowing hair. Now Jesus interviews his landlord in reference to the two debtors, the one owing him five hundred denaria, (i. e., seventy-five dollars); and the other fifty, (i. e., \$7.50). When the creditor freely forgave them both he proceeded to interrogate him; which one will love him most? The landlord responds, "The one to whom he forgave most." Then Jesus makes the application to this poor, fallen woman, finally affirming that her sins are forgiven and saying to her, "Thy faith hath saved thee; go in peace."

We must not conclude from this act in our Lord's ministry, that he sets a premium on sin; far from it. There is no doubt but when great sinners are saved, they

have a more superabounding love, in the sense of gratitude, than persons born in the kingdom and abiding under the shadow of the Almighty. Yet the latter possesses grander resources of intellect and spirit than the prodigal who has wasted his energies and dissipated his resources in debauchery, Luke 8:1-3. We here see Jesus peregrinating all Galilee, accompanied by his twelve Apostles and the elect sisters who so nobly represented the feminine wing of the gospel church; i. e., Mary Magdalene, so named from her native city, which still stands on the northwest coast of the Galilean Sea, Joanna the wife of Chuza, the steward of Herod, Susanna and many others, who continued to minister unto him from those things which belonged to them. These godly women not only assisted him in his great work in the interest of the souls and bodies of the multitudes who constantly thronged his ministry, but also supplied him with food and clothing, and the temporalities of life. As you see Joanna, whose home was at Herod's palace, was prominent among the disciples of Jesus. Of course she kept the royal court well posted in the stirring events in the life of Jesus, at that time electrifying the world.

THE SIN AGAINST THE HOLY GHOST.

Matt. 12:22-37. Our Lord's Galilean ministry has been in progress about fifteen months. In the absence of all modern mail facilities, we can hardly now conceive with what tardiness and difficulty the news made its way over the earth. Yet the events in reference to Jesus were so thrilling, paradoxical and miraculous, that

they leaped from lip to lip, like lightning from the skirts of the clouds, till not only the entire Hebrew population, but the Gentile world, was interpenetrated, thrilled, astounded, raised on tip-toe, and magnetized; wondering in their unutterable bewilderment, what shall be the issue of these things. The Hierarchy at Jerusalem are puzzled and driven to their wit's end to explain away his miracles, which they are bound to do, in order to break the force of his mighty works, which were now the riddle of theologians and the perplexity of philosophers. Finally, after assiduous toil, laying all their wits under contribution, the Hierarchy succeeds in devising an exegesis, which, in their estimation, actually solves this vexed question. They all concur in the exegesis and send their delegates down into Galilee to solve the mystery, satisfy the people and confound Jesus. The solution is the simple hypothesis that Jesus has secured the services of Beelzebub, the commander-in-chief, having authority over the demons in that country, so that he had it in his power at will to cast them out. Jesus meets the solution on its merits in the light of reason, fact and common sense; certifying the instability of a government divided against itself. Though the kingdom of Satan in earth and hell, has all sorts of antagonisms, contrarieties and conflicts, yet on the line of evil and opposition to God, it is a unit. If this were not so it could not stand.

Now you have the simple solution of the sin against the Holy Ghost which is unpardonable. It is nothing more nor less than the imputation of His mighty works to the devil. All the saving power in religion is supernatural, and imputable only to the Holy Ghost. When

you reject the supernatural from religion, you take God out of it and leave nothing but poor, silly, fallible humanism. The popular religion of all ages has ever been characterized by eliminating the supernatural. The antediluvians rejected God the Father, and were destroyed by the flood; the Jews rejected God the Son, and were destroyed by the Roman armies. In a similar manner the Gentile world is even now fast rejecting the Holy Ghost, and hastening into swift destruction. This is the sin against the Holy Ghost, which is never forgiven, in this age; i. e., the Gentile times, nor the age to come, i. e., the Millennium. The commission of this sin is denominated "crossing the dead line." Much of it is going on at the present day; and with a downward trend of the whole world, pursuant to its normal gravitation, incessantly to a low plain; the prevalence of this fatal and alarming, unpardonable sin, is a matter sufficiently momentous, to engross the attention of heaven, earth and hell. Oh, how alarmingly prevalent is this blasphemy; i. e., contempt against the Holy Ghost! Romanism, *enmasse*, has so crossed the dead line that she has no use for the Holy Ghost. The Protestant churches have very little use for Him, and are fast moving in the dark downward tread of their papal predecessor. The so-called holiness people are all in the world to-day, who really extend to the Holy Ghost a cordial welcome. The people, who do not enthrone the Holy Ghost within and without are in constant liability of committing this sin, which begins in depreciation, progresses in His elimination, and culminates in His repudiation and rejection. Thus the religious world is committing the sin against the Holy Ghost, with appall-

ing rapidity; meanwhile the irreligious world is moving with alarming impetuosity in the direction of infidelity. Thus these two opposites of hell's battery are magnetizing and shaking the whole world this day; infidelity rejecting all religion, and anti-holiness Christianity, eliminating the Holy Ghost out of all religion, thus making a lifeless corpse, which they hug with the superstitious adoration of oriental paganism, Luke 11:21-23. "When a strong man armed may keep his palace, his goods are in peace, but when the man stronger than he having come, conquers, he taketh away his panoply, in which he trusted and spoiled his goods." The palace; the strong man is the devil. The stronger man is Jesus. In conversion Jesus conquers the devil and casts him out of the heart. In sanctification he takes away the carnal mind, which is Satan's panoply, and destroys all of Satan's works. 1 John 3:8.

THE APOSTATE.

Matt. 12:38-45. Though He wrought so many miracles, a'l giving uncontrovertible evidence of His Christhood, yet the scribes and Pharisees hang on him night and day persistently and incessantly clamoring for a sign. They wanted something like the manna coming down from Heaven to which they always look back, regarding it the climax of all miracles and the glory of Moses, whose disciples they claim to be. "When the unclean spirit may go out from a man, he walketh through dry places, seeking rest and finding none, then he says, I will return into my own house, whence I came out. And having come he finds it empty having been swept and

ornamented. Then he goes and takes with him seven other spirits more wicked than himself, and having come in he dwells there; and the last state is worse than the first. So it shall be to the end of this wicked generation." This parable is terse, strong, clear and unmistakably presenting a case of conversion followed by apostrophe, because the man did not get sanctified. Every unconverted soul is occupied by one or more evil spirits, who are cast out in conversion. There it says that the spirit was unclean, doubtless the demon of lust, so common and fatal with fallen humanity. Doubtless the man is looked upon as a high-toned gentleman, indulging his diabolical propensity, under the shadow of night, and irreproachable on other lines of popular sin. He gets converted, the unclean spirit being cast out. Now the sane unclean spirit, like all other demons, wants some human soul for his dwelling place. Moving around for a time, he finds no open door; but everything dry and uninteresting, people rejecting him on all sides. Then he resolves to return and seek admission into the soul out of whom he has been cast. He finds it empty, i. e., no spirit occupying it. He also finds that all the pollutions wrought in it by a former wicked life, had been expereginated away, and it is adorned with the blooming flowers of a new creation, which the Holy Ghost always brings in regeneration. He attempts an entrance, but signally fails, rejected and repudiated with contempt. He now brings with him seven other spirits, more wicked than himself. They effect an entrance, take possession of that soul, and as he now has seven distinct lines of wickedness instead of one, the last state is worse than the first. The one, on returning,

found his old house thoroughly cleaned up, renovated and beautified; yet it was without an inhabitant. When the penitent sinner cries to God out of a broken heart, He sends the Holy Ghost, to cast out the demons, and renew his heart in the likeness of God. Yet before the Holy Ghost will make him the habitant of his royal personality, he must receive a vastly deeper purgation, exterminating the very virus of sin, taking Satan's last nest egg out of the heart, then he moves in to stay. If he had been living in the heart above mentioned, he would have proved more than a match for the seven devils, utterly discounterfeited and flooded the soul with victory.

CONSANGUINITY OF THE HOLY GHOST.

While Jesus is preaching to vast multitudes, laboring incessantly, healing the sick and casting out the demons, some one elbows his way through the crowd and notifies him that his mother and brothers are standing off on the outskirts of the eager, gazing, listening throng, and anxious to speak to him. They doubtless thought he was killing himself at work, and depriving them of his presence in the home. Consequently they wanted to see him, prevail on him to desist, go home with them and rest. Reaching out toward his disciples he certifies that they are his loving kindred, and so are all who do the will of his Father, the conclusion from this is plain and simple. The consanguinity of the Holy Ghost is stronger than that of nature. In early life we stick to our home folks with ardent pertinacity, believing them to be the best people in the world. As we learn more of God and sink deeper into

the mysteries of His divinity and become more flooded with His love; His people become nearer and dearer to us; our native consanguinity passing farther from the range of our spiritual vision; really, like Ruth, God's people become our people with whom we resolve to live and to die. Matt. 12:46-50.

BAPTISM, A PURIFICATION.

Luke 12:37-41. On this occasion Jesus having accepted the invitation of a Pharisee to dine with him, coming in sat down at the table without washing His hands. The Pharisees were very particular about hand washing every time before eating, lest some ceremonial defilement might have been contracted. Therefore he was astonished when Jesus proceeded to eat without washing His hands. The Greek for wash in this passage is, *ebaptisthete*, was baptized. As this is the word constantly used in the New Testament for the ordinance of baptism, here you get a clear definition of a problem which has been much controverted. V. 39 gives *katharizete*, which simply means purify, as the inspired definition of baptize. Hence water baptism is nothing but a ceremonial purification, performed by the affusion or immersion of the whole or a part of the body, as we see in this case, the washing was the baptism of the man.

WOES AGAINST THE THEOLOGIANS.

45-54. Here our Lord pronounces terrible, scathing and withering woes against the lawyers (E. V., the Theologians, as they meant the exponents of the Scrip-

tures, and not civil lawyers), accusing them of laying heavy burdens on the people which they themselves disdained to bear. We now live in an age of ecclesiastical oppression in the interest of the secular clergy, that they may live in pomp and splendor, while Jesus whose ministers they claim to be had not a place to lay his head; he accuses them of corroborating the murder of the prophets by their fathers, because they built their sepulchres. "Therefore then indeed the wisdom said, I will send unto them prophets and apostles, some of them they will slay and persecute, in order that the blood of all the prophets, which has been shed from the foundations of the world, may be required from this generation, from the blood of Abel unto the blood of Zechariah, who was slain between the altar and the house. Yea, I say unto you, it shall be required of this generation."

You have the history of this bloody tragedy in 2 Chron. 24:20. When Ahaziah, king of the Jews, was slain by Jehu at Jezreel in Samaria, his mother Athaliah usurped the throne, killed all of his children except the baby Joash whom the nurse hid, and reigned over the Jews in idolatry and wickedness seven years. Then Jehoiada, the priest, a godly man, who had taken care of the infant king Joash, brought him to the temple at the age of seven and crowned him King. Then the people slew the wicked grandmother who had usurped the throne. Joash reigned all right during the life of Jehoiada, who favored him with his prayers and his counsel. When the old priest passed away, the young King yielded to the flattery of the elders who led him into idolatry. Then God put the spirit of prophecy on Zechariah, the son of the priest, who lifted up his voice

and cried against the wicked reign of Joash. Then the king ordered them to stone him. So he died between the brazen altar and the temple. Thus the wicked king slew the son of the godly priest, who had saved his life and given him the kingdom.

V. 62. "Woe unto you, theologians, because you have taken away the key of knowledge; you did not enter in and you prevented those who are coming in." If the leading clergy had received Jesus unto the preaching of John the Baptist the rank and file of the priesthood would have followed their example; while the membership, by millions, would have rushed into the gospel kingdom, in the track of their leaders, hailing Jesus by Shiloh of prophesy, the Christ of God, the Redeemer of Israel and the Savior of the world; thus His coming proving a sunburst on the nation and honoring them with a commission to preach His gospel to the whole Gentile world. This would have expedited his glorious return on the throne of his Millennial theocracy, putting the devil out of the world, filling the whole earth with the splendor of his glory, and crowning the saints with the dominion of the nations. How history anon turns back on its own track! If the leading clergy of all denominations had received the holiness movement with joyous welcome, the preachers by myriads would have sought and found sanctification. Oh, how the members of the different churches, from ocean to ocean, would actually stampede out of the howling wilderness into the land of corn and wine! As in the days of Christ the leading preachers and ruling elders are standing in the way of the moving host.

ANTI-LODGERY.

Luke 12:1-5. Nothing is hidden, which should not be revealed, and concealed which shall not be known. Therefore so many things as you speak in the darkness shall be heard in the light, and whatsoever you have spoken in the ear in secret chambers, shall be proclaimed on the house tops. Entire sanctification saves us from all secrecy, except the "secret of the Lord, which is with them that fear him." When the Lord sanctified me thirty-three years ago, I was a Free Mason, and an Odd Fellow both. The fires of the Holy Ghost burnt out secrecy and lodgery; so they evanescenced away like Nebuchadnezzar's dream, never to return. When we get full of Jesus we have no room for anything else. "I say unto you, my friends; be not afraid of those who kill the body and after these things, are not able to do anything more. But I will show you whom you should fear; fear him who after he is killed has power to cast into hell; truly I say unto you fear you him." Satan is the king of hell. He is the author of sin and death. He really kills the body and casts the soul into hell. So long as you are in sin, you are in his kingdom. His plan is to keep you there till you die and then cast you into hell. Your only security is to leave him at once and make your escape from his dominion with all possible expedition.

THE RICH FOOL.

Luke 12:16-21. "And he spoke a parable; I will take down my barns and build greater, and will gather

there all my fruits and goods, and will say to my soul: soul, thou hast many goods laid up for many years; take thine ease, eat, drink, be merry. And God said to him: thou fool, this night they demand thy soul from thee: and to whom shall those things belong which thou hast prepared? So is every one who lays up treasures for himself and is not rich for God." Oh, how comprehensive the simple and wonderful teaching of Jesus! I fear this little parable actually includes the majority of the people in this wicked, God-forgetting world. On all sides we see them doing precisely like this rich fool. Death always comes suddenly to the unprepared. Satan spreads before them the phantasmagoria of vain hope, till the last moment takes its flight and demons drag the soul into hell instead of "thy soul shall be required of thee." E. V. The true reading is "They require thy soul from thee; the nominative to require, being the evil spirits who have held him in custody all his life and now, actually demand his soul for hell." The raven of the Bible, is identical with the crow of this country. Doubtless at that time many ravens were flying in full view. Therefore Jesus beautifully alludes to them, so happy, cheerful and free from care. So he reminds them that God feeds all the ravens, and we are much more important than the birds which fly in the air. He reminds his audience how God feeds us like the birds and clothes us like the lilies than even Solomon in all his glory.

TRUE NEW TESTAMENT ATTITUDE OF THE SAINTS.

32-45. "Fear not, little flock, because your father is

delighted to give unto you the kingdom." Jesus came the first time to establish on the earth the kingdom of grace, righteousness, peace and joy in the Holy Ghost. Rom. 14:17. None but citizens of this kingdom are identified with "the little flock," of His true and loving disciples. Therefore the kingdom which the Father is going to give "the little flock" is the glorious Millennial, which Jesus will bring when "He comes again." "Let your loins stand girded about, and your lamps burning; and be you like unto men waiting for their Lord, when He shall rise up from the wedding, in order that coming and knocking they shall immediately open to Him. Blessed are those servants whom the Lord having come will find watching; truly I say unto you that He will gird himself and have them down, and having come will serve them. And if He may come the second watch and at the third as you may so find, happier those servants. Know this that if the landlord knew at what hour the thief cometh, he had watched and not suffered his house to be broken into. Be therefore ready because you think not the hour the Son of man cometh." Language can not possibly portray a more forcible exhortation to us all to be constantly on the outlook for the Lord to appear. You see here the true attitude of all saints is that of constant expectancy, indicated by the standing posture, ready to move without taking time to get up; the girded loins ready for an oriental journey, as they all wear loose apparel. And he specifies that we are to be on the outlook for His appearing, as He is liable at any moment to get up "from the wedding"; i. e., heaven is described as a constant and everlasting wedding festival. He is here described as meeting his

bride, coming like a thief in the night. To the bride he is like a thief because he comes to steal her away, though she is wide-awake and looking for him. To the wicked world he comes like a thief because they are all fast asleep and not looking for him, which is the condition of people when their property gets stolen. He not only exhorts us to be ready and watching, but he pronounces a glorious benediction on those servants whom He shall find watching. Hence the grandest conceivable inducement is offered by the Savior to prevail on all of His disciples to be incessantly on the outlook. On the contrary He pronounces terrible woes and calamities on all of those who are not watching for His appearing. He pronounces the unwatchful preacher a wicked servant who will be cut off and receive his portion, when the Lord comes, with hypocrites and unbelievers. I do not see how any person reading the plain and unmistakable words of Jesus, can possibly be a post-millennialist. Because, if he is expecting the millennium to come and last a thousand years, before Jesus returns to the earth, he cannot possibly be looking for Him. Good Lord, help us all to receive and believe thy plain and unmistakable words, govern ourselves accordingly, and live night and day in constant readiness and outlook for thy appearing.

THE FIRE OF THE HOLY GHOST.

50-53. "I have come to send fire on the earth, and what do I wish indeed if it is already kindled." The grand culmination of the Savior's ministry, was the descent of the Holy Ghost at Pentecost, for whose dis-

pensation, He gloriously and triumphantly prepared the way by satisfying the violated law with His own vicarious death, and sweeping every difficulty from the field by His substitutionary atonement. "I have a baptism to be baptized with, and how am I straightened until it may be perfected." Baptism means purification. Jesus took on Himself the sins of the whole world and expiated them by His death. 2 Cor. 5:21. Hence His expiatory sufferings on the cross was the greatest baptism the world has ever known; for in them He really expiated every sin that ever blackened humanity and darkened hell in all the ages, the work being so complete as forever to preclude all legal necessity for the damnation of a solitary soul.

THE SALVATION OF THE LORD PRODUCES DIVISION.

"Do you think I have come to send peace on the earth? No, I say unto you, but division. For from henceforth there shall be five in one house divided, three against two and two against three. The father shall be divided against the son and the son against the father, the mother against the daughter and the daughter against the mother, and the mother-in-law against the daughter-in-law, and the daughter-in-law against her mother-in-law." The real salvation of Christ has always divided up families, communities and churches, and always will, till Satan is taken out of the world, and the Millennium comes. While the devil reigns the salvation of whole families and churches is hardly to be expected, as his grip is so tight, he will hold some, if not all. Dead, formal religion gives no trouble by dividing

families and churches; from the simple fact that when the devil has all, he raises no fuss.

SIGNS OF THE TIMES.

54-59. Here Jesus scathingly denounces the clergy and elders as hypocrites, because, while they are shrewd detectives of all meteorological phenomena; they are so blind spiritually, that they cannot discern the signs in the prophetic and spiritual. Already the sceptre has departed from Judah, Gen. 49:10, and the seventy weeks of Daniel have just about expired; John the Baptist, the greatest prophet, has come and not only preaches Jesus the Messiah, but actually pointed Him out to the people. Yet the hierarchy and eldership were so blind that they could not see Him. This day we have a repetition of the same sad phenomenon. While all nations in grand panorama are wonderfully fulfilling the latter day prophecies, flooding the world with auspicious omens of the Lord's near coming; yet the churches are filled with the cultured clergy and eldership, shrewd in the diagnosis of temporal things, but blind to the signs of the times.

THE IMPENITENTS ARE CERTAIN TO PERISH.

Luke 13:1-5. Here Jesus enforces this inflexible reality by an allusion to the dismal doom of certain Galileans, whom Pilate slew on the Temple Campus, while offering up their sacrifices, so their blood mingled with that of their sacrifices. Also another case when fighting in a siege at Jerusalem, the tower Siloam fell

on eighteen and crushed them. He uses these alarming illustrations of bloody massacre to illustrate the fact that this similar irretrievable destruction assuredly awaits all finally impenitent sinners.

THE FIG TREE IN THE VINEYARD.

6-9. The land of Canaan, the garden spot of the world, doubtless as local tradition affirms, the identical Eden, is the Lord's vineyard, in this parable, while the Jewish people are represented by the fig-tree growing and flourishing in the vineyard. The three years, during which the vine dresser sought the fruit, are the three years of the Lord's ministry, during which the tree was cultivated, fertilized and irrigated by His wonderful preaching and mighty miracles. Finally the tree having utterly failed to bear fruit was cut down when the Roman armies, in a seven years' war, A. D. 56-73, desolated the land and exterminated the nation.

PARABLE OF THE SOWER.

Matt. 13:1-23. This beautiful, lucid and ample exegesis of the gospel kingdom is recorded in Matthew 13, Mark 4 and Luke 8. While the Lord gives an exposition of the kingdom under the similitude of these seven parables, that of the sower is generic, comprehending the entire problem of human redemption, while the other six are specific, exhibitory of so many distinct phases of the gospel kingdom. This notable sermon on the kingdom opens with four distinct sowings: the first on the hard, dry ground, along the public road, which is

speedily picked up and devoured by the ravens; the second falls on stony ground, germinates quickly, grows rapidly, bids fair to produce an abundant crop, but under the burning summer sun, when the vernal showers cease to fall, is speedily blighted, utterly dried up, and proves a total failure. The third sowing falls into rich soil, but preemptorially productive of thorns, so the crop springs up, flourishes quite a while and bids fair to prove a grand success, but finally the thorns crowd, spindle and dwarf it, till the fruit ultimately proves a failure. The fourth sowing is in good ground and does amazingly well, producing, some thirty, some sixty, and some a hundred fold. Hence you see that out of the four sowings, only one proved a final success. The ground is the heart. The good ground is the sanctified heart; hence the only hope of an availability in all of our gospel enterprises is to get the people sanctified, without which all our labor is destined to be a final and eternal failure. Is there no hope for the wayside sowing? This takes in the helter-skelter rabble, who go to church for fun and pastime, the gospel rings into one ear and out at the other, and they getting nothing. Now let us fence up this hard, barren wayside land with prayer-meetings, Sunday-schools, family altars, personal appeals and holiness literature, keeping stock off, till the irrigating rains and winter freezes soften, loosen and pulverize the earth, till the seed finds lodgment, germinates and does well. So we save the wayside sowing. What about the stony ground? Go into it with the crow-bars, sledge-hammers, gun powder and dynamite of entire sanctification; blow up, take out all of the rocks, use them to erect your buildings, fence your lands, make pikes and pavements.

Burn the fragments into lime to enrich your soil so you turn it into good ground, and it comes out all right. What about the thorny ground? While the stony ground here is quickly converted and falls speedily, the thorny ground shows up a better case, remains in the church, is regarded as a good member, but eventually drifts away into worldliness, captured by the cares of the world and its deceitfulness, till he sinks down into dead formality, and degenerates into hollow hypocrisy. Now use diligently the grubbing-hoe, mattock, spade and the flying Dutchman plow, and you will get rid of all the thorn roots and thoroughly purify your soil, transforming it into good ground. You see here the wonderful growth in grace; one reaches the end of life with thirty times as much religion as when he began; the other, sixty times as much as when converted, and still another winds up with a hundred times as much grace as when he rejoiced in the raptures of a new-born soul.

PARABLE OF TARES.

13-53. This parable has the solitary signification of revealing clearly and explicitly the counterfeit professor. The tare in the Old World corresponds with the chaff of this country. V. 26. "And when the stalk grew up and produced fruit, then the tares truly appeared." We see from this statement a confirmation of the fact, which we have all frequently observed; i. e., that the tares look like wheat till the heads develop, illustrating the fact that this counterfeit professor is not an immoral, outbreaking sinner, but a nice, clever gentleman, living in harmony with the moral law and con-

forming to the rules and regulations of the visible church.

Rom. 6:22. "Therefore being made free from sin, we have our fruit unto sanctification, and in the end eternal life." So the tare looks precisely like wheat till the formation of the fruit. Then we see that it is not wheat at all, but chaff. The application of this parable to the ungodly, impenitent, frolicking church members is utterly untrue. They are not tares, but cockleburrs. Our Lord says the field is the world, and the Son of man sows the good seed; i. e., the children of the kingdom, while the devil sows the tares. At the end of the age; i. e., the gospel age, which will continue to the Millennium, the tares will be gathered and burned. This is the tribulation. As you see (v. 42, 43) after this will follow the glorious millennial harvest, Satan having been taken out of the world, will sow no more tares, while the whole earth will be turned into a glorious wheatfield. N. B.—This parable simply sets forth Satan's counterfeit phase of the kingdom.

THE CORNSTALK.

Mark 4:26-29. Corn in the Bible always means wheat, barley and other cereal grains, being generic and comprehending all the species. This parable simply reveals the epochal phase of the kingdom. Germination of the grain is regeneration, followed by the normal growth in grace. The formation of the head: i. e., the development of the fruit, is sanctification (Rom. 6:22), while the ripening of the grain into thorough solidification, so it will keep in any climate, is glorification.

These are all distinct works wrought in the heart by the Holy Ghost, and beautifully revealed in their distinct epoch by this parable.

THE GROWTH PHASE OF THE KINGDOM.

Matt. 13:31, 32. The mustard tree is one of the largest in Palestine. If you ever visit that country, you will find a number of them growing at the Fountain Engedi (Ezek. 47:12), on the southern coast of the Dead Sea. While it is a noted fact that the seed is very small and fuzzy, like that of our sycamore, here He alludes to the rendezvous of beasts in the shadow and the birds of the air in the branches of this majestic tree. So in regeneration, the Holy Spirit imparts a scintilla of divine life to the dead soul. That life develops on, not only through probation, but all eternity. The gathering of the beasts and birds to enjoy the shade of this tree and find a cooling refuge from the burning heat of a semi-tropical climate, beautifully illustrates the benignity of a paragon saint in a community, dispensing blessings indefinable to all who cometh within his influence, even though they do not enjoy the close walk with God, which makes him the double blessing of sunshine and showers to the poor victims of sin and sorrow, who were so unfortunate as to participate in the benediction of his philanthropy.

THE AGGRESSIVE PHASE OF THE KINGDOM.

33. "He spake another parable to them: the kingdom of heaven is liken unto leaven which a woman, hav-

ing received, hid in three measures of meal until all were leavened." This parable has frequently been misinterpreted, construing the leaven homogenous with the kingdom, which is not correct. He does not say that it is the kingdom, but the kingdom is like unto leaven. That old unjust judge who neither fears God nor regards man (Luke 18) symbolizes our blessed Heavenly Father; but, only in the attitude of absolute sovereign independency. Leaven means nothing in the Bible but corruption; i. e., inbred sin. Hence the Jews had to be very careful at the Passover to see that there was no leaven in their bread, which really, like the lamb, emblemized Christ.

1 Cor. 5:6. "Cleanse out the old leaven in order that you may be a new lump, as you are free from leaven; for Christ has become our Passover." Here the old leaven is the old man (i. e., inbred sin), which is cleansed out of us in sanctification, so that we become free from the leaven of inbred sin, like Christ, who is our example. It is a significant fact that leaven—i. e., corruption; i. e., decomposition; i. e., disintegration—is the most aggressive thing in the world. A solitary fly-blow will taint a ham. One rotten apple, or potato, will ruin a whole barrel. So inbred sin never ceases to work night nor day. It steadily moves on to the ruin of the soul, the family and the world. In point of aggression, holiness is like sin, moving steadfastly onward to the conquest of the world, destined to cover the earth as the waters cover the sea; nothing being competent to antagonize it but the human will. Mother Eve is the fallen woman who received this leaven from the devil and transmitted it to all her posterity; Shem, Ham and

Japheth, the three measures of antediluvian meal, who survived the flood and transmitted this leaven to the postdiluvian world, Shem receiving Asia; Ham, Africa, and Japheth, Europe, to which America was added; and so this leaven has reached the Mongolian millions, the sable myriads, and the Caucasian multitudes.

THE REGENERATION PHASE OF THE KINGDOM.

44. "Again the kingdom of heaven is like unto a treasure which has been hidden in the field, which a man having found concealed, and from his joy goes and sells all things which he has and purchases that field." The field is the church, which the man of the world has been accustomed to see all his life, apprehending nothing of very especial interest. Eventually light breaks in on his mind, conviction sweeping like a cyclone through his soul, waking him up to the rousing recognition of something in the church of infinite value, which in some mysterious way had all his life evaded his discovery, consequently with enthusiasm he sells out all his possessions—i. e., turns them to the devil and the world, whither they belong—goes with joyful anticipation and purchases that field; i. e., he takes the salvation of the Lord for his portion, and is perfectly delighted with the church.

THE SANCTIFICATION PHASE OF THE KINGDOM.

45, 46. "Again the kingdom of the heaven is like unto a mercantile man seeking goodly pearls, who, having found one pearl of great price, having sold all

things so many as he had, and purchased it." Here we see this good, regenerated church member, eventually run on a holiness book or paper, or meet a red-hot holiness evangelist, or happen in his travels to spend an hour in a flaming holiness revival. The result is that he catches a glimpse of a grand bonanza, which will make him a millionaire if he can only get it. Therefore, he proceeds at once to pay the price, sells out his own soul, mind and body, wife, children, relatives and friends, pastor, presiding elder, bishops, church, and everything he possesses, or ever shall possess in time and eternity; i. e., puts them all on the altar for this world and all other worlds. Then faith begins to appropriate; wonderful things happen; Jesus baptizes him with the Holy Ghost and fire; he receives the blessing, finding it better than he ever dreamed, so that, like the Queen of Sheba at the court of King Solomon, he frankly admits that he finds everything true he had ever heard about the wonderful experience, "and the half had not been told."

THE EVANGELISTIC PHASE OF THE KINGDOM.

47-50. "Again the kingdom of the heaven is like unto a net which has been cast into the sea and gathering of every kind, which, when it may be filled, drawing it up to the shore, they gathered the good into baskets and threw the bad away. So it will be in the end of the age, the angels will come and separate the wicked from the righteous, and cast them into the lake of fire, and there shall be weeping and gnashing of teeth." This parable sets forth in vivid realization the literal occurrences in the normal evangelistic fields in all ages and nations.

We preach the living Word and cast the gospel net with every conceivable diversity of results. Sometimes we catch a good lot of fish; at other times mostly frogs, toads, lizards, turtles, snakes, and vast quantities of tadpoles, with a fish here and there, floundering amid the heterogeneous mass. We never do catch many fish, without finding a large per cent. of filthy reptiles and worthless, doleful creatures. Then what shall we do? Quit fishing? God forbid. Let us push on, ever indefatigable, though you drag out the same old green-eyed toad a dozen times. "He said unto them, therefore every scribe having been disciplined is like unto a man who is a landlord, who taketh out from this treasure things old and new." Instructed "into the kingdom" (E. V.) is incorrect and misleading, as if a person could enter the kingdom by instruction, which is impossible. There is but one way to enter the kingdom, and that is by becoming a disciple, which is impossible save by the intervention of the Holy Ghost in His regenerating power. When the scribe; i. e., the preacher, or any other person, is thus disciplined into the kingdom, he is always bringing out of his treasure things both new and old. His treasure consists in his experience and the precious Word of God, which fills his heart. The former is always new, fresh and bright, though you have told it a thousand times. The latter is always old. Solomon says, "There is nothing new under the sun." It is all old as the Bible; i. e., old as God. Therefore, everything new in religion is false.

When the Lord winds up this wonderful sermon on the kingdom, He proceeds to cross the sea, sailing from the west coast to the east. While traveling with His

disciples down to the ship a man certifies to Him his determination to follow Him wheresoever He goes, to whom Jesus responds, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." As Capernaum was the center of His evangelistic peregrinations, it is believed that He made the house of Peter His home when there. The fact is clear that He often slept on the ground beneath the twinkling stars. During the same walk, He said to another man, who asked His permission to go and bury his father, "Let the dead bury their dead, and thou having come away, preach the kingdom of God"; i. e., let the spiritually dead neighbors, who are not competent to preach the gospel, bury your father, but you, having left them all behind, preach the kingdom of God. Meanwhile, to another, who asked permission to go and bid farewell to his homefolks, He forbade, saying: "No one putting his hand to the plow and looking back is worthy unto the kingdom of God." In that country the plow has but one hand. It is a significant fact that you can not plow with it unless you keep your eye on it, illustrating the fact that if you do not keep your eye on Jesus, you cannot be His follower. Luke 9:57-62.

JESUS STILLS THE TEMPEST.

Mark 4:36-39. Having embarked upon the sea, very soon a mighty tempest sweeps down from the mountain, rolls up the billows, dashes them in wild commotion hither and thither, lolling the waves into the ship till it is already sinking. Matthew says that the ship was covered by the waves; i. e., submerged. Luke says

they were being filled up and in danger. They all say that it was a great storm. Meanwhile the sky is black with the roaring thunder-clouds, mountain waves rolling over the ship, till it seems they must surely go down to the bottom of the sea. Lo, Jesus is enjoying a refreshing nap in the stern of the ship. They awaken Him and say to Him, "Teacher, is there not a care to Thee because we are perishing?" Arising, He rebuked the wind and said to the sea, Be quiet, be calm. The wind ceased and there was a great calm, and He said to them, "Why are you so cowardly? How have you not faith? And they feared with great fear and continued to say to one another, Who is He, because both the wind and the sea obey Him?" N. B.—He had not yet declared His Christhood. If He had, they would have crowned Him King of the Jews and the Romans would have killed Him. Thus far they were in unutterable bewilderment as to who He was. Elijah and Elisha had wrought many miracles on the very ground over which they were walking; the city of Nain, where He raised the widow's son from the dead, stands on the north-west slope of Mt. Ramothgilead, and Schunem, on the south-east slope of the same mountain, where Elijah raised the son of the Schunemitish woman from the dead. I visited both cities the same day. Now their faith is awfully put to the test, whether to simply relegate Him among the prophets, or to conclude that He is really the Christ. The fact of the indissoluble identity of the Christhood with the King of the Jews was constantly in their way, as they, like so many nowadays, fail to "rightly divide the word of truth," mixing up the prophecies relative to the second and glorious coming to be crowned King of

Israel, sit down upon the throne of David and reign forever; thus confusing them with those appertaining to His first advent.

This miracle, however, makes a deep and profound impression on them, when with their mortal eyes and ears they see and hear Him command the raging storm and the roaring sea to be calm, and they immediately obey His mandate, leaving not so much as a zephyr to fan their brows.

HE HEALS THE BLOODY HEMORRHAGE.

Mark 5:22-34. While on His way to the house of Jairus in Capernaum, responsive to his call to heal his daughter from the dead, amid the enthusiastic throng, who are crowding each other out of all room, actually treading on Him, a certain woman, having suffered twelve years from a bloody hemorrhage and wasted her entire earthly fortune on physicians in the vain hope of recovery, receiving no benefit, but growing worse, manages to press through the crowd and touch the rear of His garment. That very moment the blood ceased to issue from her body, and she received the happy consciousness of her healing. Jesus making inquiry who touched Him, His disciples were disposed to explain it as incidental to the pressure of the multitude, some one inadvertently touched Him. Refusing to accept the solution when certifying that power went out of Him, the embarrassed woman came trembling and fell before Him confessing the miraculous healing of which she had become the happy recipient, to whom Jesus affirmed, "Daughter, be of good comfort, thy faith hath saved

thee." This miracle and affirmation of our Lord is infinitely consolatory to suffering humanity, assuring us all that our wonderful Savior really heals the body according to our faith; i. e., when you have faith in Jesus to heal you, He actually does, the true attitude, as Wesley says, having submitted the case to Him, to believe that He doeth it. While you are thus believing He honors your faith and does heal you.

RESURRECTION OF JAIRUS' DAUGHTER.

Mark 5:38-43. Amid the joyous rapture over the healing of the woman, a messenger arrives from Jairus, saying to Him, Trouble not the Teacher, because my daughter is dead. Jesus hearing, responded to him, saying, "Fear not; only believe and she shall be saved." Oh, what floods of consolation have been rolling over this world in all ages from these wonderful words! Now He comes to the house of the chief ruler of the synagogue, suffering none but Peter, James and John, who seem to have enjoyed deeper insight into spiritual things, to enter with Him, along with the father and mother of the daughter. The Jews were very demonstrative in their mourning for the dead, perpetuating it seven days. As this was the daughter of the leader of the synagogue, they were disposed to honor the family with a great mourning, having already entered upon their weeping and wailing with their musical instruments co-operating with solemn lays. Jesus entering, says to them, "Why do you weep and mourn, the child is not dead, but sleeping." They hooted at Him, and putting them all out, He takes the father and mother

and comes in where she is lying. Taking the hand of the little child, He says, *Talitha cumi*, which is, interpreted, Damsel, I say unto thee arise. Luke says her spirit returned and she arose immediately, illustrating the fact that she was really dead and her spirit had gone away from her body, refuting the modern heresy of the soul sleeping with the body till the resurrection. Jesus said, "She is not dead, but sleepeth." That is in harmony with the uniform teaching of the New Testament, which recognizes the immortality of the body, as well as the soul. Therefore, the death of the body is only sleep awaiting the resurrection trumpet.

Here in Capernaum, while the Lord is passing along, he sees Matthew sitting in his money office, for he was a collector of the Roman revenue. He bids him "leave all and follow Me." He responds promptly, but makes a great feast for his unsaved companions, inviting Jesus and His disciples to attend, in order to bring his guests under the influence of his great Teacher. During the festival, Jesus preaches a beautiful and powerful sermon, in which He elucidates the kingdom of God under the imagery of the old garment and the new cloth, and the old bottle and the new wine, thus beautifully elucidating the transcendent importance that we all go out of the patching business, cast away the old, ragged, soiled garments of dead formality, and put on the brand-new, snowy white robe of Christ's righteousness, destined to brighten forever the admiration of angels and archangels. Also to quit fooling with the old bottles and fermented wine, but to get a new bottle; i. e., a new heart and get it filled up with the Holy Ghost, who is the new wine of the kingdom. We receive the

new bottle in regeneration, and the new wine is sanctification. The reason why the dead churches are so much opposed to sanctification, is because they are afraid it will tear up their thread-bare garments of self-righteousness, and the new wine will burst up the old bottles and ruin their religion, which they have had so long, actually idolize it.

Luke 5:36-39. "No one drinking the old wine immediately wishes the new, for he says the old is better." This verse is signally verified in universal evangelization; e. g., this is the great difficulty among the heathens; while we see and commend the virtues of Christianity, they still say that their old religion suits them better. The same is true of Romanism, Mohammedanism, and the dead Protestant churches. Despite all the beauties and graces they see in holiness, yet they say the religion of their fathers "is better." N. B.—It is not Jesus who says the old is better; but that dead professor, who has to get light and conviction of the Holy Ghost before he will desire holiness and seek after it.

"Here at Capernaum two blind men followed Him, crying out and saying, Have mercy on us, thou Son of David, to whom He responds, Do you believe that I am able to do this? They say to Him, Yea, Lord. Then He touched their eyes, saying, Be it done unto you according to your faith. And their eyes were opened. And Jesus charged them, saying, See that no one know it. But having gone out they publish Him in all that country." Jesus wrought this great miracle in the house (Peter's), charging them not to tell it, because the people were ready at any moment to rise up and crown Him King, in which case the Romans would have killed Him

for high treason against Cæsar. They now bring Him a demonized dummy, the demon having so wrought on him as to take away his power of speech. When the ejection of the demon was clearly demonstrated by the ready utterances of the man, the Pharisees standing around resumed their old hobby, certifying that He cast out demons through the prince of the demons. As we have clearly elucidated in Matt. 12, this is the sin against the Holy Ghost, which shall never be forgiven; i. e., imputing the miracles which Jesus wrought through Him, to the devil. That sin ruined the Jewish priesthood, by leading them into devil-worship. We live amid the sad re-perpetration of the same awful unpardonable sin, committed now, as then, by imputing the works of the Holy Ghost to the devil. N. B.—This sin of devil-worship is in its very nature unpardonable, because the Holy Ghost is the executor of the Trinity. By Him the Father illuminates and convicts. Through Him the Son regenerates, sanctifies, heals and glorifies. Matt. 9: 27-34. Jesus again rejected at Nazareth. Mark 6:1-6. Therefore you see that when we are driven out of the church for preaching holiness, we ought to give them time to reflect, and then go back, as Jesus did, after an absence of nearly two years; as we know not but they may have received light and repented. So give them another chance. Again, they simply refer to His nativity among them, and mention His mother, His brothers, James, Joses, Judas and Simon, and His sisters living in their midst, all evidently the younger children that Mary had, and proceeded to reject Him as formerly, thus evoking His repetition of the proverb, "A prophet is not without honor, save in his own country

among his relatives and in his own house." This should be an admonition to all His followers who would be efficient in the great work of saving souls, to bid adieu to home and relatives, cast your lot among strangers, and there preach the unsearchable riches of Christ.

THE TWELVE COMMISSIONED AND SENT OUT.

Matt. 9:35; 10:1-42. We should not forget to constantly emulate the example of Jesus, in His untiring industry, toiling night and day to save a lost world. The three years of His ministry were so exceedingly crowded with labor, teaching His disciples, and especially the twelve on whom devolved the arduous responsibilities of establishing the gospel church and promulgating it throughout the whole world after His departure; besides His personal presence and ministry in all the important towns and cities throughout the land of the Hebrews; that He commissioned the twelve to leave Him in the cities encircling the Sea of Galilee, and go away two by two, thus constituting six evangelistic bands; enter every town within the coasts of Israel, preach the gospel and prepare the people for His coming. Verse 36 gives the reason why He sent out the apostles. "And seeing the multitudes, He was moved with compassion in their behalf, because they were faint and deserted as sheep having no shepherd." N. B.—These people all had their regular synagogue worship, conducted by their own pastors. Why are they described as feeble, sickly and at the point of death, like sheep off in the desert waste, surrounded by the burning sands, bewildered and

lost, without food and water, abandoned by their shepherds and ready to die? So our Savior simply meant that the people had no efficient spiritual guides. V. 37. "Then He says to His disciples, the harvest indeed is great, but the laborers are few; therefore pray ye the Lord of the harvest that He may send forth laborers into His harvest." Oh, how vehement is the cry for laborers this day! Millions on all sides, at home and abroad, are going into hell at race-horse speed. As in the days of Christ, the Jews were a mighty people, exceedingly prosperous in every prospect, their religion flourishing at the very acme, a synagogue in every village, and Jerusalem 450, all other cities being well supplied; the effect of their Babylonian captivity to completely cure their fatal old propensity for the heathen religions, so they no more went off into idolatry. Yet because their religion had degenerated into dead formality and hollow hypocrisy, it was, if possible, more abominable in the sight of God than open idolatry. Hence the Savior pronounces those people, who are all members of the Jewish church and well supplied with learned pastors, "sheep without a shepherd"; not only shepherdless, but "faint and deserted." We are living in an age in which this sad history is vividly and alarmingly repeated, a country abounding in churches, an ample supply of learned preachers, and yet the people perishing by millions for the bread of life; not a tithe of the popular churches saved.

7. "Going forth, preach, saying that the kingdom of the heavens has come nigh unto you." That kingdom consists of righteousness, peace and joy in the Holy Ghost. Rom. 14:16. Righteousness here is used in its

broad sense, including holiness. "Heal the sick, raise the dead, cleanse the lepers, cast out demons; freely you received, freely give." You see in the catalogue of the preacher's work, healing the sick stands at the front. Therefore when you arrive, first inquire about the sick and give them immediate attention, as in their case you have a double opportunity of doing good, both to the soul and body. You see we are also commanded to "raise the dead," which of course has a spiritual signification; yet it is not to be restricted to it. Let us stick to the word. I was on the spot where Elisha raised the young man at Schunem, and several times at Joppa, where Peter raised Dorcas. I saw her tomb. I was near the place where Elijah raised the widow's son, and passed by Troas, where Paul raised Eutychus. Mary Etta Davis, of Elmira, New York, revived after an absence of nine days from her body, enjoying a visit to heaven, as she testified and wrote in a book after her return. An English nobleman, well known as the author of a book entitled "Letters from Hell," revived after he was dead several days, having visited the regions of woe. (Pardon here a momentary allusion to myself.) I was asphyxiated with gas in Fresno, Cal., while sleeping in my room the night of January 13, the present year (1901), and found dead, all breathing having ceased. Fortunately I was enjoying the hospitality of Dr. Meux, an eminent Christian physician, who, in the providence of God, resorting to artificial methods, restored respiration, my consciousness returning in about twenty hours. There is no doubt but life is actually restored after at least suspended animation, not very infrequently, even in our day. Let us not be incredulous to the Word of

the Lord. In the Old World lepers abound to this day, especially in the Bible lands of Asia and Africa. Jesus cleansed them, and commissioned His apostles to do the same. We are their successors in labor. "Cast out demons." This is the constant and normal work of saving sinners and saving souls; all the citizens of Satan's kingdom being more or less demonized. Hence our normal evangelistic work in saving sinners is the ejection of saving sinners, whereas our normal mission in the sanctification of believers is comprehended in the cleansing of the lepers, leprosy being everywhere the symbol of inbred sin, which is not revolved by pardon, but cleansing.

"Take neither gold nor silver nor copper in your girdles nor valise, nor two coats nor sandals nor staff." You see here the Lord leaves us without excuse. We are not to wait to get money to defray expenses, nor a change of raiment, nor sandals, but go at once, barefoot, without a second suit, without any money, trusting the Lord to feed us like the birds, and clothe us like the lilies; like Paul feeling free to take a job of tent-making to defray current expenses if the Lord so leads. We certainly have all excuses laid in the shade by our infallible Preceptor. The gospel is a practical truth in perfect harmony with good common sense, providing both for our going and leaving, in case that we are not received and appreciated, knocking off the dust from our feet for a testimony against them, the Lord assuring us that it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city. He commands us to be wise as serpents and harmless as doves. The word translated harmless is *akeroirei*, from *akera-*

numi, which is the strongest compound Greek word for unmixed, forcefully setting forth the purity of the heart and life, which should always characterize the Lord's ambassadors. He assures us the effect of the gospel will be to array earth and hell against us, produce all sorts of division, provoke antagonism and conflict, thus arraying the world, the flesh and the devil against us.

At this point in our Savior's ministry our attention is called to the court of King Herod, who about that time had a grand convocation of the mighty men assembled from all parts of his kingdom on either side of the Jordan to celebrate his birthday. Amid the festivities and rejoicings of that grand ovation, Salome, the daughter of Herodias, so entertained and delighted with the pantomimic dance, that the king, in his hilarious enthusiasm, said to the damsel, "Ask what you will of me, and I will give it unto thee, even the half of my kingdom." The girl retreated away, consulted her mother, asked her what request she would make of the king. Herodias hated John with rattle-snake venom, because he had exposed her unlawful marriage with Herod. Already has John been shut up in prison twenty months, to keep her from killing him, as the king was powerfully wrought upon by the lightning truth dispensed by the fearless Baptist, so that as a loyal member of the Jewish church, Mark says he was accustomed to do many things; i. e., many good things which John commanded; and he continued to hear him gladly. Millions of church members this day love to hear the truth boldly and forcibly preached, even though it tears them all to pieces. Meanwhile, they make much reformation, straighten up, and do better, resolving, at a convenient

season, to meet the full demands of the divine law, make all wrongs right, go to the bottom and settle matters for eternity. But in an unguarded hour, Satan makes a run on them which ruins them for time and eternity. This was the case with Herod Antipas. Being moved powerfully by John's preaching, making much reformation, resolving to get all right with God; even keeping the preacher safe within the prison wall to keep the enraged queen from slaying him by a hired assassin. Eventually, amid his hilarity, he is caught in the trap of Satan. When the hoiden damsel returns and demands the head of John the Baptist in a charger, to the king it is like a clap of thunder from a cloudless sky. His royal pride and the time-honored customs of Oriental despots would not admit of a refusal at that stage of the transaction. He would have lost the favor of all his magnates, and doubtless provoked a revolt on the spot, which would have cost him his head. Therefore, in unutterable grief, he acquiesces in the bloody tragedy which ruined him for time and eternity. Soon afterward he was signally defeated in battle by Aretas, his father-in-law, the King of Arabia, who fought against him for the mal-treatment of his daughter, in discarding her from the queenship in order to get married to Herodias. This was but the beginning of his trouble, which resulted in exile and a miserable death. Mark 6:14-29.

FEEDING THE MULTITUDES.

The movements of the six apostolic evangelistic bands through the entire country were exceedingly expe-

ditionous, occupying, I trow, not more than a month, till they return to the Lord, still preaching on the Sea of Galilee, and report all things which they did and taught. Verse 31. "Then He said to them, Come ye hither unto a desert place and rest a little while." For many were coming and going, and they had not leisure to eat. Two years of the Lord's ministry have already passed away. His fame has moved with the tread of a giant throughout all Judea, Galilee, Perea, Syria, Phœnicia and the Great East, arousing the old, the young, the rich, the poor, princes and people, till it is impossible for Him to hide, unless He draws on His divinity. Luke says the place to which they went was a desert of the city called Bethsaida; i. e., an uninhabited region within the territory identified with that city. Bethsaida stood on the north-east coast of the sea, where a great spring flows out from the base of the Mount of Beatitudes, on which the Lord delivered that celebrated sermon. On our arrival we first dismounted and lunched at that spring. Though the plan was to take a rest after their hard toil, running all over the country and preaching in every city and important town, thus preparing them for the coming of Jesus. In this they were utterly disappointed, because the eyes of all were on them, observing the steerage of the ship, and whither she was bound. The Sea of Galilee had seventy-five miles of coast, everywhere crowded with cities. A ship on this sea is visible from the entire coast, and far up into the interior, because, being seven hundred feet below the Mediterranean, it is surrounded by highlands. Therefore they come in teeming thousands in all directions, trending away in the track of Jesus, till the desert (which simply

there means an uninhabited region of country) was thronged with at least ten thousand people, as Matthew says there were five thousand besides women and children.

John 6:5. "Then Jesus lifting up His eyes and seeing that a great multitude is coming to Him, says to Philip, Whence shall we buy bread that these may eat? He spoke this testing him, for He knew what He was about to do. Philip responded to Him, Two hundred denaria are not sufficient for them (the denarion was fifteen cents, 200 equaling \$30, which was perhaps about all the money they had on hand) in order that each may receive some small quantity. One of His disciples, Andrew, the brother of Simon Peter, says, There is one lad here who has five barley loaves and two fishes; but what are these among so many? And Jesus said, Make the people sit down; for there was much grass in the place (this was April, when the grass is green and flourishing in that country). And He took the loaves, and giving thanks, gave them to His disciples, and the disciples to those sitting down; likewise also of the fishes so much as they wished. When they were filled He said to His disciples, Gather up the remaining fragments, in order that nothing may be lost. Then they gathered and filled the twelve baskets of the fragments of barley loaves which remained of those having eaten. * * * Then the people seeing the miracle which Jesus did, continued to say, Surely this is the prophet coming into the world." Moses had said to them, "A prophet will be the Lord our God raised up from your brethren like unto me. Him will you hear unto all things, so many as He may say unto you" (Deut. 18:15). Moses was a mediator; there-

fore this prophet was a mediator; i. e., the Redeemer of Israel, as they all understood.

Matt. 14:22. Jesus immediately compelled His disciples to embark in a ship and go before Him until He can send away the multitudes. And having dismissed the multitudes, He went up into the mountain to pray. John 6:15. "Jesus knowing that they were about to come and take Him in order that they may make Him King, departed again into the mountain Himself alone." This miracle, which so grandly elucidates normal gospel work (e. g., we begin with a very small amount of religion, have a big revival, get many saved and sanctified and filled, and at the winding up we have no trouble to gather up religion enough to start forty more revivals), so wonderfully stirred those ten thousand people that an enthusiasm broke out among them, shouting on all sides, "Why shall we wait another hour. The thing is clear and demonstrative; this Man is the Christ of God, the Shiloh of prophecy, and the King of Israel; come, one and all, and let us crown Him King." The reason why He had to compel His own disciples to embark in their ship and return to Gennesaret, was because they were as eager to crown Him King as any of the multitude. As this was right on the eve of the Passover at Jerusalem, and those people were going directly away to it, their plan was to take possession of Him and carry Him with them to Jerusalem, and there crown Him King. When the multitudes saw His disciples depart and embark on their ship and start away to the other side of the sea, whence they came, this bewildered their plan, as the disciples were in the lead of it. Already Jesus has rendered Himself invisible and has gone away alone into the

mountain, the whole multitude being utterly bewildered, as they searched diligently and cannot find Him among His disciples, and are thoroughly convinced that He does not embark with them on the ship and sail away; therefore, they have lost Him, and just have no idea where he is

JESUS MEETS THEM IN THE STORM.

Now, while Jesus is alone in the mountain, the day is fled and gone, and the ship is gliding over the sea, but the winds are contrary, blowing from the north-east in a terrible sweeping gale, so they wear themselves out plying the oars, and progress but slowly. The night is gliding away; it is already three o'clock in the morning. Behold, they see something moving amid the stormy billows, which dash with terrible violence on all sides. In their dismal affright, they think it is a spectre from the eternal world, come to haunt them and thus augment their troubles, already more than they can bear. Therefore, in their affright, they cry out by reason of fear. A familiar voice is heard distinctly amid the raging storm, "Be of good cheer, I am He; fear not."

PETER'S ADVENTURE.

Matt. 14:28. And Peter, responding, said: "Lord, if thou art He, command me to come to Thee on the waters; He said, Come. And Peter, having come down from the ship, walked about over the waters and came to Jesus. Seeing the wind stirred, he was afraid, and beginning to sink, cried out, saying, Lord, save me. And

Jesus immediately reaching out His hand received him and says to him, Oh, ye of little faith, why did you doubt? And they coming into the ship, the wind ceased." Peter was always the most prominent of the twelve, not only because of his seniority, but because of his extraordinary sprightliness and vivacity of temperament, which made him always the first to speak and act; his comrades recognizing the fact and spontaneously acquiescing in his recognized prominence, and waiting on him. When Jesus enters the ship, the winds are at once lulled, and by vigorous rowing, soon makes the landing on the coast of Gennesaret, the country surrounding the City of Capernaum. Not only are the sailors on the ship thrilled with conviction, but they actually fell down and worshipped Him, saying, "Truly, Thou art the Son of God." When they land, the glad tidings fly on the wing of the wind throughout the entire country. Therefore the people pour in from all directions, bringing their sick on beds, placing them in rows throughout the streets, so that they may only touch the hem of His garment, and all who touched Him were healed.

The City of Tiberius stands on the western coast of the sea. It is one of the many ancient cities recently revived by the returning Jews, who are rapidly building it up. We lodged there at a Jewish hotel during my last tour in that land. As the place where the multitudes were fed is not far from that city, many people came into it and sought conveyance across to Capernaum, whither His disciples had gone. Therefore they filled all the ships they could command at Tiberius and came at once to Capernaum, hunting Him.

SERMON IN THE SYNAGOGUE AT CAPERNAUM.

John 6:30-71. On arrival at Capernaum, they were astonished to find Him there preaching in the synagogue. Their bewilderment resulted from the fact that they knew that only the one ship had sailed with His disciples, and He was not in it. And as He had not been at Tiberius, they were utterly dumbfounded to find Him on the other side of the sea, with no possible conveyance, as they did not know that He had walked off on the waters and gotten aboard with His disciples. This sermon really produces a notable epoch in His biography. During the two years of His ministry, besides the twelve apostles, hosts of people have followed Him in the attitude of disciples. The time has arrived when, in His infallible wisdom, He recognizes the importance of developing proof, going down into profounder depths of spirituality than ever before. During His discourse, radiating out from the exegesis of the manna by which they were miraculously fed forty years in the wilderness, He proceeds to evolve the great problem of soul pabulum.

53. "Then Jesus said unto them, Truly, truly, I say unto you unless you may eat of the flesh of the Son of man and drink of His blood, you have no life in you. He that eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up in the last day. For my flesh is truly food, and my blood is truly drink. He that eateth my flesh and drinketh my blood, abideth in me and me in him. The living Father sent me, and I live through the Father. Indeed he that eateth me shall also live through me. This is the bread that came down from heaven. Not

as your fathers ate manna and are dead; he that eateth this bread shall live forever." After this many of His disciples went back and no longer continued to walk with Him. Then Jesus said to the twelve, "Whither do you also wish to go back?" Then Simon Peter responded to Him, "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed and have known that thou art the Christ the Son of the living God." The grand truths of entire sanctification and glorification are involved in this discourse. The drinking of the blood covers the ground of complete spiritual purgation, and the eating of the flesh, glorification. The malady of sin is a blood trouble, every corpuscle being tainted by it. Therefore a blood remedy is absolutely necessary. This we have in the blood of Christ, which cleanseth from all sin. In the spiritual realm, faith is the organ of mastication and deglutition; i. e., we drink the blood by faith, when we thus receive it to cleanse us from all sin. Believing is receiving. The Bible clearly reveals not only the entire sanctification of the soul by the cleansing blood, but the glorious transfiguration of the body, eliminating mortality out of us, and investing us with the similitude of His glorious body, so that we can walk away on the clouds as He did when He ascended. We should not only have perpetual faith in Christ for a free justification and entire sanctification, but as Enoch was translated by faith (Heb. 11), so we should live in the constant exercise of translation faith, ready every moment, watching and waiting for our Lord to appear, expecting "to be caught up to meet Him in the air." We read here that the people said, "This is a hard sermon,

who is able to receive it?" A similar state of things doth this day environ us, many people staggering over the deep truths of sanctification and glorification. Here we are informed by the infallible words, that many of His disciples turn back and walk no more with Him. Yea, the turning back was so great that it looked like they would all go. Finally He appeals to the twelve and asks them if they will go, too. Peter promptly serves them as speaker, responding, "Lord, to whom shall we go? For thou hast the words of eternal life." Peter was characteristic of good, solid sense. He knew there was no other alternative but hell and the devil. Oh, that the multitudes in the churches throughout Christendom to-day would only heed and exemplify the solid sense of Peter! We would not have wholesale stumbling over the deep things of God. The truth of the matter is, we dare not dictate to God; we must take His terms, or abide our destiny in hell with the devil. A modern critic in case of this kind would say that the preacher made great mistake in giving too strong meat. I trow no one will dare to say that Jesus made a mistake in this sermon, which staggered and turned back the big end of His membership in the gospel church. Good Lord, help us all to be true, preach like Thyself, and abide the consequences, if all the people go back on us.

The Lord has now completed the second year of His ministry, and the third Passover is come and gone, which you see, in the perusal of His biography, that He did not attend, obviously from the fact that the multitudes whom He miraculously fed, just at the time when they had assembled to go up to Jerusalem and attend the Passover, were so enthused over the stupendous miracle,

that they were in the very act of taking possession of His person in view of carrying Him with them to Jerusalem, that they might crown Him king during the festival, consequently rendering Himself invisible, passing alone into the mountain, spending the night in prayer and coming to His disciples, tossed by vehement contrary minds, embarking at 3 o'clock a. m., after His peregrination on the stormy billows; thus having evaded the eager throng and left them to go away to the Passover without Him, He spent the time in Galilee, thus evading His own royal coronation and prolonging His life another year, thus taking time and opportunity to finish the work, which he came on the earth to perform, not only laying down His life a vicarious sacrifice for a guilty world (which required but little time), but preaching to the multitudes and calling out the twelve apostles, to whom He transmitted the great work of universal evangelization, devoting three whole years to their instruction in the elements of divinity, requisite to the establishment of God's kingdom on the earth, which then and there superseded the dispensation of the law and the prophets. At this crisis; i. e., the third Passover, the conviction of His Christhood was too strong to admit of His presence at the festival without incurring serious liability on the part of the multitudes already even impetuous to seize and crown Him king; thus putting an end to His ministry, as the Romans would certainly in that case execute Him under the charge of high treason.

BAPTISM SIMPLY A WASHING.

Mark 7:1-17. In the allusion here to the customs of

the Pharisees always to wash their hands when they came from the market, the Greek *baptizoo*; also the washing of cups, pots, brazen vessels, and couches, the Greek *baptismos*, the connection showing clearly that it is simply a ceremonial purification, which the Jews were accustomed to perform by sprinkling the water of purification on the subject of ceremonial defilement, doom of everything which is not Divine (Matt. 15:12-14). His disciples, having come to Him, said, Do you know that the Pharisees, hearing the Word, were offended? He responding, said, Every plant which my Heavenly Father did not plant shall be rooted up. Let them alone; the blind are leaders of the blind; if the blind lead the blind, both will fall into the ditch." This withering and blighting condemnation is applied directly to the scribes and Pharisees who were at that time the pastors and leading officers of the Jewish church. God had established that church, hence it is not pertinent to apply to it these awful woes. The solution of the matter was, they had built up a carnal, human ecclesiasticism in the name of the church. This was destroyed by the Roman armies, but the true church survived in the one hundred and twenty who followed Jesus in all His vicissitudes and persecution; and finally receiving the baptism of the Holy Ghost and fire on the day of Pentecost, went forth to evangelize the whole world and introduce the kingdom of heaven in the succession of the law and the prophets. In a similar manner the gospel church is this day almost lost sight of in the endless multiplication of human institutions, with a diversity with denominational shibboleths, all destined to go down in the Gentile tribulation, as the corrupt ecclesiasticism which the Sa-

vior is here denouncing, was swept away in the destruction of Jerusalem.

INBRED SIN.

Mark 7:21-23. For within out of the hearts of men proceed evil reasonings, adulteries, fornications, murders, thefts, covetousness, wickedness, deceitfulness, impurity and evil eye, blasphemy, pride and folly—all these evils proceed from within and corrupt the man. In this sermon which He preached at Capernaum, the central theme is inbred sin, revealing its location deep down in the profound interior of the human spirit, there abiding in its serpentine coil and ready to strike, upon the slightest provocation. Meanwhile He most lucidly and radically exposes the superficiality of the popular religion, which was almost confined to the outward life, leaving the motly group of original depravity and the subtle chicanery of the carnal mind comparatively undisturbed. A similar phenomenon, peculiar to the fallen ecclesiasticisms of the present age, is an unanswerable confirmation of the apostasy, which seems only discernable to the holiness people.

Ephphatha. This Greek word is in the imperative mood, passive voice and aorist tense. Therefore it means, "Be thou instantaneously opened this moment." Our Savior spoke it to a dumb man in Decapolis. Instantaneously and simultaneously with the utterance his ears were opened and the bridle of his tongue was opened so that he spake distinctly. While in a Free Methodist camp-meeting at Emporia, Kan., sister Jones, the wife of a local preacher, with others, came to the altar, seeking the

healing of her dumbness, as she had not articulated her voice in thirty months; meanwhile all medical treatment having proved ineffectual. We prayed for them to trust Jesus for healing. The sister apparently in silent agony, had fallen on the floor, her face turned heavenward, her lips moving evidently in silent prayer; when suddenly she sprang to her feet, shouted aloud, ran up and down the aisles, leaping, praising God, and testifying to His miraculous healing of her dumbness. The matter received great notoriety, her friends who had known her in her dumbness two and a half years, coming to the meetings to see and hear for their own satisfaction. Her presiding elder being an eye witness told me he had not heard her voice in the two and a half years. Her pastor being an eye witness to her healing, testified to the audience that he knew it to be a miracle; as he and many other physicians had exhausted all their medical skill in her treatment. The Lord and His salvation for soul and body, is as real and merciful to-day, as when He walked in Galilee. The moment He speaks the divine *ephphatha*, eyes, ears, voice and all the vital organs, respond to His bidding. While preaching in the land of Decapolis, so named because of its ten principal cities, Jesus again miraculously feeds the multitudes, some eight or ten thousand, as Matthew says, there were four thousand men besides the women and children.

THE PHARISEES AND SADDUCEES CLAMOR FOR A SIGN.

He is now in the land of Dalmanutha on the North-west coast of the sea, having sailed over from Decapolis on the South-east coast after feeding the multitudes.

I trow Mary Magdalene, so named from this city Magdala, was converted by His preaching at this time. I was in that city during my last tour. Her conversion was marvelous, because she had seven demons till Jesus cast them out; after which she became an eminent disciple, even standing at the head of the feminine wing of our Savior's discipleship; faithfully following Him in all of His Galilean ministry and finally with a few other elect sisters accompanying Him to Jerusalem, standing by Him in all His troubles, last at the cross, first at the sepulchre, and first to receive the full-orbed commission, go and preach the risen Savior. During His ministry at Magdala and Dalmanutha, the Pharisees and Sadducees, old enemies either to other, now unite in their opposition to Him, demanding a sign from heaven confirmatory of his ministry. To whom he responds, recognizing their shrewdness in the solution of meteorological phenomena; but severally castigating their blindness and stupidity to the signs of the times, which were so obvious to every person enjoying the illumination of the Holy Ghost on the prophesies; e. g. The sceptre had already departed from Judea, Gen. 49:10; the seventy weeks of Daniel had just about run out and the powerful ministry of John the Baptist, who stirred the nation from center to circumference; was avowedly fulfilled in his introduction of Jesus. Here he responds, "A wicked and adulterous generation seeketh after a sign." All deflection from Christ is spiritual adultery. Entire sanctification is the only possible remedy for this spiritual adultery, which blinded the eyes of the clergy and eldership in the days of Christ; so that amid overwhelming prophetic signs of his Christhood, they blindly

rejected all and rushed headlong to destruction. Though the world to-day is flooded with the signs of His near coming both the clergy and ruling officers of the church are astoundingly blind, to prophetic fulfillments everywhere assuring us that the Lord is nigh.

THE LEAVEN OF DEAD RELIGION AND POLITICS.

The Pharisees were the orthodox denomination of the Jewish church, the Sadducees the heterodox and Asenos the holiness people; while the Herodians were the most influential politicians. Here we see them all united in a combination against Jesus; 'leaven' having its usual Bible meaning and here applied to the corrupt intrigue of these parties, two of them ecclesiastical and the other political; and all radically contrary to their principles, united and working together; as both the Pharisees and Sadducees were violently opposed, not only to each other, but especially to the Roman government, which was represented by the Herodians. The Pharisees were orthodox, like the leading Protestant denomination of to-day; but spiritually dead. The Sadducees were heterodoxical in doctrine, and of course spiritually dead; while the Herodians were corrupt politicians, making no claim to religion. Hence our Savior's warning covers all the ground; i. e., dead religion, whether Orthodox or Heretical, and politics which are always full of Satan's leaven.

THE TWO WORKS OF GRACE.

Mark 7:22-26. Here we have a clear and unanswer-

lle illustration of the two works of grace in the plan of salvation. Our Lord comes into Bethsaida (Julias, so designated to contradistinguish it from Bethsaida), the nativity of Peter, Andrew and Philip, and standing on the North-west coast; this town Bethsaida Julias which is on the left bank of the Jordan, about a mile from its influx into the sea.

Jesus taking him by the hand, led him out of the village; "He spitting in his eyes, putting His hands on him asks him if he sees anything; looking up he continued to say: I am seeing men walking about like trees. Then again He put His hands on his eyes and made him look up; and he was restored and saw all the people distinctly." Here we see the first touch was a great blessing, giving him light instead of the profound darkness in which he went groping about. While this first work is invaluable to the poor blind man; yet we see the second was also inestimable. While vision in any degree is a wonderful relief from profound darkness; yet distinct vision is a transcendent blessing. Every sinner walks in rayless midnight. In conversion the light gloriously breaks in. His joy is ineffable. Yet He see the people like trees walking about.

I have seen trees on the Pacific coast fifty feet in diameter, which had to be dug up by the roots, in order to cultivate the land. Unsanctified Christians are always uneasy, because they overestimate others, looking upon them as great trees, instead of seeing them in their normal weakness and insignificance.

JESUS MONEYLESS.

Matt. 17 :24-27. "And they having come into Capernaum those receiving the half shekle came to Jesus and said; does your teacher pay the half-shekle? He says; Yes. And when he came into the house Jesus anticipated him saying, What seems to you, Simon? From whom do the kings of the earth receive toll or tribute? From their own sons, or from aliens? Peter says to him; from aliens. Jesus said to him; then the sons are free. But in order that we may not offend them, going to the sea cast in hook, and catch the fish first coming up; and opening its mouth you will find a statera; having taken it give it to them for me and you."

The half-shekle was the regular contribution to the Temple. It was voluntary. You see the force of the illustration in reference to kings, collecting from their subjects who are not members of the royal families; the latter being free from taxation, to support the government which they themselves administer. As Jesus and Peter belonged to God's family, they were free from assessment. Yet for the sake of harmony, Jesus told him to go down to the sea, cast in his hook, catch the first fish that bites and take out of its mouth a statera, the equivalent of two didrachma, sufficient to pay the usual annual contribution to the support of the Temple, i. e., seventeen per capita. You see from this transaction that Jesus, on this occasion, was actually moneyless. As this is the only test of which we read in His life; we legitimately infer that he went through this world entirely destitute of money, certainly involving the conclusion that this is the normal static of his fol-

lowers. The original economy illustrated in the Pentecostal revival was to give all, to support the widows, orphans and the Lord's laborers; henceforth laboring in God's husbandry, depending on Him to verify His beautiful promise to feed us like birds and clothe us like the lilies. We should certainly profit by the moneyless example of our Lord, at the same time utilizing the noble example of the Apostle Paul, who frequently supplemented his support by manual labor.

INFANCY IN THE KINGDOM.

Matt. 18:2-5. Human generation is in Adam the First and regeneration in Adam the Second. What we lose in the former, we regain in the latter. When God created Adam, he created the whole human race; Eve being no exception, but a transformation from Adam's rib. When Adam fell, the race fell, not personally but seminally. When an infant is born, it is not a new creation, but an evolution from Adam, inheriting the carnal mind, which is spiritual death. Rom. 7:6. Christ, by the grace of God, tastes of death for everyone. Heb. 11:9. Therefore so soon as soul and body united constitute personality, the grace of Christ imparts spiritual life so that we are all born in the kingdom as illustrated by the prodigal son and his elder brother; and we only get out by actual transgression. So our infants are not sinners, but Christians, needing sanctification to remove the carnal mind, with which they are born. Ps. 51:5. "I was shapen in iniquity, and in sin did my mother conceive me." The depravity with which we are born, and for which we are not condemned, because we never com-

mitted it, but received it by heredity; turn our faces away from God, so if left to ourselves, we will spontaneously start off in actual transgression, forfeit our justification, fall under condemnation and be forever lost. Hence the great importance of taking the child before it has gotten out of the kingdom by actual transgression, turning it round (which is the literal meaning of conversion), introducing it to the Saviour, till the light of his countenance falls on it, gladdens its heart, gives it a new spirit; so that instead of starting towards hell, it sets out for heaven, without delay, and gladly travels the King's highway. Thus conversion should take place before the infantile justification is forfeited by transgression. That the child should be led on into sanctification, before it has time to backslide, and thus secure the perfect and eternal triumph over sin and the devil.

The dogma is held by some that the entire sanctification of parents would superinduce the birth of their offspring, free from depravity. This is a mistake, as infants born are not a *de novo* creation, but as the Methodist Discipline says, a traduction from Adam, involved in the sin of the fall.

REGENERATION DOES NOT REMOVE INBRED SIN.

Mark 9:38-39. "And John responded to him saying; Teacher, we saw a certain one casting out demons in thy name, who does not follow along with us. And Jesus said; forbid him not. For there is no one who shall do a miracle in my name and be able quickly to speak evil of me. For whosoever is not against us, is on our side." No one doubts the conversion of loving John.

Jesus had already told him and his apostolical comrades, that their names were written in heaven. Yet you see that he was not free from the spirit of bigotry and jealousy, which lies down at the bottom of sectarian prejudice; and must have the second work of entire sanctification to eradicate them.

ENDLESS PUNISHMENT OF THE WICKED.

Mark 9:43-49. "If thy hand may offend thee cut it off; it is good for thee to enter into life maimed rather than having two hands to depart into hell, into the fire which is unquenchable, where the worm dieth not and the fire is not quenched. Jesus thought this alarming truth so exceedingly important that he repeats it three times; specifying the hand, the foot and the eye, actually trebling the force of this awful affirmation. In addition to this tripple declamation, the words here selected by the Savior are stronger than the casual reader will ever apprehend, unless he should have access to the Greek, e. g., "into hell, into the fire which is unquenchable." From this you see the lying nonsense of taking the fire out of hell, which frequently, now-a-days, disgraces the pulpit. Jesus positively reveals that it is a hell of fire, which cannot be quenched. "Where the worm dieth not and the fire is not quenched." 'Worm' here symbolizes the living creature, i. e., the immortal soul which can never die. No Hellites abound in Europe and America, and are rapidly increasing. I do not mean infidels and non-professors, but people in pulpit and pew, who profess to be the disciples of Jesus. They will have terrible trouble in the judgment day, for hushing

the alarm bells, which Jesus gave his people to ring to warn the wicked of their awful danger; and defacing the guide-boards which he puts up in this world to escort the travelers along the narrow way, and keep the real hell scare on them, lest they go to sleep in the enemies' land and the robbers overtake them. The people that take a burning hell with its fires eternally unquenchable out of the Bible, occupy an appalling attitude, as, that of flat and unequivocal contradiction of the Savior.

CHURCH DISCIPLINE.

Matt. 18:15-22. We see here the law of our Lord in reference to an offending brother. Go with prayer and love in your heart, and, by the grace of God, seek his reclamation. If you fail, then take with you one or two others and plead with him in the name of the Lord. If you all fail bring him before the church. If he reject all, let him be a member no longer. You are to be full of a forgiving spirit, ready in case of repentance to forgive seventy times seven offenses; i. e., indefinitely. Our Lord confirms this problem by the case of a man who owed myriads of talents. A myriad is ten thousand. Here it is in the plural number. Talents was a princely sum of money, its value depending on the currency, whether gold or silver. As they are both here in the plural number, the phrase sets forth a princely sum, actually indefinite and innumerable. When this man indeed in contrition, plead the mercy of his Lord, moved with compassion he freely donated him the whole debt. Then going out and finding a man who

owed him a hundred denaria; i. e., fifteen dollars, taking him by the throat he cast him into prison. The fellow servants all grieved over the outrage, told the Lord about it; who, being angry, delivered him to the tormentors till he should pay all that he was owing him. This is a clear illustration setting forth the relation of every human being to the Lord. We are in debt to him, an absolutely incalculable sum, which we never can pay in all the flight of eternal ages. Consequently the least thing we can do is freely and fully to forgive everybody who owes us anything. We can never go up and live in heaven unless we are full of love and mercy like the Savior.

This superabounding love, mercy and gratitude, we must be always ready to manifest freely, gladly and fully, forgiving everyone who has ever in the smallest manner offended us.

CHAPTER VI.

JESUS PREACHES AMONG THE GENTILES.

I. TO THE SAMARITANS.

John 4. Jesus having begun His ministry with the first Passover at Jerusalem, in the purification of the Temple; preached but a short time in and about the city, till He left for the north, giving as a reason "that a prophet is without honor in his own country"; Galilee being his native land, would not be so excited by his ministry as Judea. The normal effect of all this extraordinary sensation, being the arousement of the multitude to arise and crown Him king, thus provoking the Roman government to put Him to death under charge of high treason against Cæsar. As Samaria reaches all the way across the main land of Palestine, from the Jordan on the east to the Mediterranean on the west; it is necessary to either cross the Jordan twice and travel through Perea, quite a circuitous route, or go directly through Samaria. Jesus chose the latter, being led by the Holy Ghost who knew he had so convicted a poor fallen woman in that country, that she was ready to meet Jesus and get saved. Samaria was a country of the ten tribes who follow Jeroboam in the revolt from Rehoboam. This proving a departure from the religion of David and the prophets superinduced a downward trend in the direction of the Baalistic idolatry, so prevalent in Palestine and Syria, their neighbors; especially during

the administrations of Ahab and Jezebel, the daughter of the King of Sidon; ultimating in their transportation into Babylonial captivity by Shalmanezzer, B. C. 721. As the years roll on and the few poor people left by the Babylonial monarch to take care of the land, proved incompetent to keep down the wild beasts, the lions multiplying so rapidly as to threaten the very existence of the few inhabitants. Consequently King Esarhaddon sent quite a population, gathered up from different heathen nations, to colonize the country. They had their heathen religions, which they mixed up with the corrupt Judaism they found among the few surviving natives. When under the administration of Cyrus the Great the Jews were restored to their native land, B. C. 490, and proceeded to rebuild the walls of Jerusalem and the Temple; Sanballot, the governor of Samaria, was anxious in corporation with his people, to join Nehemiah and the Jews in the enterprise. When rejected by Nehemiah and the elders of Israel, becoming very hostile, he hindered the work in every possible way, so that Nehemiah ordered the men of Israel to go ahead building the walls, with the sword in one hand and the trowel in the other. When Sanballot and the Samaritans found themselves utterly rejected from an interest in Solomon's temple; they proceeded to build a rival temple on Mt. Gerizim. They erected a very magnificent temple on the summit of that great mountain. It is still a wonder to the traveller, though somewhat in ruin by the many desolating wars which has swept over the land.

When Jacob was traveling with his vast herds and flocks from Mesopotamia to the homestead at Beersheba

in South Canaan, he pitched his tent and dwelt in the valley of Succoth between Mt. Gerizim on the south, and Ebal on the north. Though the land is well watered, so many animals would be likely to suffer in case of an excessive summer drouth, which is rather peculiar to that country. As a fortification against the liability of losing his stock during a water famine, Jacob dug this well ninety feet deep, finding never failing water. Jesus, when weary of His long walk, sat on the well, and so did I, thrilled with the thought that I am really in His track. The woman, very far from God, comes for water, is accosted by a stranger, whose Jewish identity she recognizes from his costume and physique, asking her for a drink of water. With no inclination to refuse the small favor, she tantalizes him a moment, referring to the implacable hostility between the two nations. He now proceeds to speak to her about the living water which he gives; eventually correcting her misapprehension that his speaking of the water in the well. Having aroused her interest in the salvation he has already symbolically illustrated by the water; he shoots a flaming arrow directly into her heart, by telling her all about her bad life in a word, thus pungently convicting her of sin and inspiring her recognition that he is a prophet, and at the same time arousing her suspicion, that he is really the Christ, for whom not only all Israel, but the entire heathen world were looking.

Here you observe that He declares his Christhood to this woman unhesitatingly. Vs. 25-26. "The woman says to him; I know that the Messiah cometh, who is called Christ; when he may come, he will proclaim to us all things." Jesus says to her, "I who speak to thee am He."

So you see that He does not hesitate to declare his Christhood among those heathen Samaritans. The reason of this is obvious. He knew that the Samaritans did not want a Jew for their king. You see as you read on in the chapter, that this woman not only got converted, but ran away and stirred the whole city by her thrilling testimony. Jesus remained two days preaching to them, receiving quite a number of converts. N. B. You recognize the decisive contrast between the preaching of Jesus among the Jews and the Gentiles. With the latter he always declared his Christhood; with the former, never.

II. TO THE PHOENICIANS.

Mark 7:24-30. On this occasion Jesus and his disciples had gone away from the land of Israel to take a rest among the Gentiles in the region of Tyre and Sidon. Meanwhile a Syrophoenician woman; i. e., a mixed blood of Syria and Phoenecia, denominated a Greek; because the Alexanderians had so scattered the Greeks throughout the whole world, establishing them in all the governments, and putting them in the leadership of all nations, giving them such a degree of world-wide notoriety and prominence, making their language the learned vocabulary of the educational circles in every nation, so that Greek became symphonious with Gentile, designating the whole world, except the Jews. When Jesus cast the demon out of this woman's daughter he did not enjoin secrecy as so frequently among the Jews. He knew the Phoenicians did not want a Jew for their king. These visits of Jesus, and His ministry among the Gen-

tiles are brilliant scintillations of the oncoming call and evangelization of the whole Gentile world.

III. TO THE GADARENES.

When Jesus returned home to Nazareth after receiving the Holy Ghost under the ministry of John at the Jordan, and preached his first sermon in the synagogue where he had worshiped thirty years; stirring, arousing and burning them (as the Holy Ghost preaching always does), till they rise in a mob, determined to kill him; but the divinity coming to the rescue of the humanity, he fled away to Capernaum, making it his home during the two and a half years of his ministry in Galilee; it is said, Matt. 4:14, "That the word of Esaias may be fulfilled; thou land of Zebulon and land of Nephthalim, by the way of the sea, beyond the Jordan, Galilee of the Gentiles; the people sitting in darkness saw great light; and those sitting in the valley and shadow of death light sprang up." That country was Gadara on the North-east coast of the Galilean sea; Gergesa near the sea being the capital, a magnificent walled city. Consequently, Matt. 8:28, says that he went into the country of the Gergesenes, while Mark 5:1-21 and Luke 8:26-40 say that he and his disciples came into the country of the Gadarenes. His ministry there was quite brief, being arrested suddenly and abruptly by the popular protestation against the wholesale destruction of the swine, which had resulted from their possession of the legion of demons.

I am not surprised that the occupancy of the two thousand hogs by the ten thousand demons (i.

e., five per capita), did result in their violent insanity and suicide. Five devils in one hog are certainly enough to run him crazy and cause him to kill himself. We have here a withering rebuke on the people, demoniacally possessed on all sides and apparently satisfied in their awful condition, resigned to be the habitation of devils. We see the hogs, utterly unwilling to acquiesce in such a fate, but actually resorting to suicide, rather than to let devils live in them. Here we see that when the legionary was so wonderfully delivered from the demons, he wanted to go away with Jesus; but he sent him to his own people to preach to them the wonderful salvation which he had received at the hands of Jesus. That country is also called Decapolis, which means ten cities, from *deca*, ten, and *polis*, city. It is said that Pella, the city to which the Christians fled from the destruction of Jerusalem, is also in that country; and that the reason why they met a kind reception and found a safe retreat from the awful doom of their nation, who were all either killed, sold into slavery, or led captive to Rome, except these fugitive disciples of our Lord; was because this legionare in his evangelistic peregrination, had gone thither, preaching the unsearchable riches of Christ. You see how differently Jesus treated this great and stupendous miracle from his uniform procedure among the Jews; i. e., charging them not to tell his mighty works. The reason is obvious: the publicity of his miracles among the Jews, constantly conduced to foment the popular excitement in reference to his Messiahship everywhere prevalent and excite the people to rise up in a mob too strong for the Roman police, and crown him King of

the Jews, which would surely bring a Roman army with all possible expedition, inundate the country with a cruel, bloody war, bound to end in his crucifixion, as it did one year hence. But you see that instead of charging the Gadarene not to tell it, he ordered him to go and proclaim everything throughout the whole country; from the obvious reason that the Gadarenes did not want a Jew to be their king.

We see here a mournful episode admonishing all people to beware how they treat Jesus. You see here when they unanimously asked him to leave their country, he went away and never returned. I was so profoundly impressed with this fatal transaction, when I visited that land, and saw its utter desolation, without an inhabitant except the wandering Bedouins, who use it as a grazing ground, pitching their tents here and there, and roaming hither and thither with their innumerable camels, donkeys, sheep, goats and cattle. Methinks I see Jesus and His apostles sadly acquiescent in the request of all the Gadarenes to leave their country. They embark in their ship and sail away, the hulk appearing smaller and smaller as it glides off, till eclipsed in ether blue and lost sight of in the dashing spray; thus forever sealing the death knell of those people. What has been the result? They have utterly perished from the face of the earth. There is not a Gadarene beneath the skies. Such will be the doom of all people who request Jesus to leave them. He will go and never return. He is not going to stay where he is not wanted. How my heart did soliloquise as I walked around on the ruined walls of Gergesa, their capital! Beware how you treat Jesus! He is certain to visit you. But equally certain to leave

you if you ask Him to go away and let you alone; and equally certain never to come back.

IV. TO THE SYRIANS.

When Jesus had preached about twenty-seven months in Galilee, resisting all the efforts of the Jews, to obtain from Him a public declamation of his Christhood; even John the Baptist, having done his utmost to evoke such a proclamation; we see him the finale, bid adieu to the land of Israel and proceed up the Jordan valley to its source, where a beautiful limpid river it gushes from the base of great Mt. Herman, hard by the city of Cesarea Philippi, just over the northern border of Galilee and in Syria. We see very obviously that the end for which he has come thither, is to publicly proclaim his Christhood. These Syrians, like the Samaritans, Phoenicians and Gadarenes, did not want a Jew for their king. Such a thing would have been high treason against Benhadad, the king of Syria, whose loyal subjects they were. On the summit of one of the Herman mountains, great and majestic, I saw the ruins of a powerful citadel, celebrated as a stronghold during the middle ages; also the ruins of a magnificent temple, said to have been built by Herod the Great. This is certified to have been the place where Jesus publicly proclaimed his Messiahship. Matt. 16:13-20. "Jesus having come into the parts of Cesarea Philippi asked his disciples, saying, Whom do the people say that I, the Son of Man, am? They said, Some say John the Baptist; others Elijah; and others Jeremiah or one of the prophets. He says to them, but whom do you say that I am? Simon

Peter, responding said; thou art the Christ, the Son of the living God. Jesus responding, said to him, Blessed art thou Simon, the son of Jonah; because flesh and blood have not revealed it unto thee, but my Father who art in the heavens. And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it. And I will give unto thee the keys of the Kingdom of the Heavens; and whatsoever thou mayest bind on the earth shall be bound in heaven, and whatsoever thou shall loose on earth shall be loosed in heaven. Then He charged His disciple that they should tell no one that he himself is the Christ. This is the first time he has publicly declared his Christhood to his apostles.

Suppose he had done this among the Jews, as you well know his track was thronged by myriads; they would certainly have revolted against the Romans, and proceeded at once to crown Him King of the Jews in the succession of his Father David, thus precipitating the whole nation into a stormy revolution, bound to ultimate in His death; as the vast Roman world was against them. Peter, the eldest of the apostles, simply here acts in the capacity of their representative speaker.

During both of my visits to Rome, I saw subscribed in letters nine feet long in the Latin language, about three hundred feet high on the interior of the vast edifice 835 feet long, 330 feet wide and 448 feet high, all solid marble, built at the cost of two hundred millions of dollars, occupying two hundred years in the execution of the work, the greatest monument of idolatry on the earth, the expenditure sufficient to put the Bible in every home beneath the skies. The papistical con-

struction of our Savior's words to Peter (v. 18) is, that the church was built by him, whom they claim to have been the first Pope, corroborating the hypothesis, that the Pope is really the pillar of the church, the vicar of Christ and the vicegerent on the earth. This is all utterly untrue, as there never was a Pope till A. D. 606, when Procas, the King of Italy, crowned Boniface III. Bishop of Rome, supreme pontificate of all the churches. Besides their construction of the words of our Savior at this point is untenable. Peter is a Greek word which means rock, not the great unbroken stratum, but a fragment of stone, which has been taken out of the quarry, and such as you see in buildings. In this passage we have petros, which applies to Peter, and petra, which does not mean a piece of stone like petros, but the vast unbroken stratum, which underlies the continents and oceans, constituting the solid crust of the earth. This word applies to Christ himself, Matt. 6:24, and elsewhere in both Testaments; setting forth the fact that the Christhood of Jesus becomes from that moment the great and eternal truth on which the whole church is to be built up in all nations and ages, till superceded by the glorious Millennial theocracy when the Lord returns to conquer and reign forever. The key power here is the word of the Lord, which he gave to Peter as the representative of the twelve, and is transmitted to their successors; i. e., the ministry whom God calls and empowers, to preach the everlasting gospel to all nations, with the Holy Ghost sent down from heaven. V. 21. "From that time Jesus began to show to his disciples, that it behoove him to go away to Jerusalem and to suffer many things by the elders, chief priests and

scribes and to be put to death and to rise the third day. And Peter drawing Him to him began to rebuke him saying, be it far from thee, this shall not be unto thee, and turning he said to Peter, Get behind me, adversary; thou art my stumbling block, because thou art not thinking about the things of God, but the things of men. This revelation broke in upon them like a thunder clap from a cloudless sky. Elated with the confession of his Christhood, and settled as all the Jews were in their convictions, that Christ is to be their king, encumbered the throne of David, beard the Roman yoke, established the kingdom of Israel, predominant over all their enemies, to eclipse the glory of David and Solomon, conquer the world and stand forever. Which is true of His second and glorious coming, which eclipsed and supplanted from their minds, the distinct apprehension of his first advent into the world to suffer and die, and thus redeem Adamic race from death and hell. Before the apostles received the sanctifying fires of Pentecost, they were like all other Christians, carnal and worldly and without the perfect inward light of the Holy Ghost, which is indispensable to the apprehension of spiritual things. 'Satan (v. 23, E. V.) is too strong, as the Greek is not capitalized, showing that the word is simply used in its literal sense with its lexical meaning adversary. The Savior did not call him the devil, as you conclude from the E. V., but simply an opposer to the deep things of God involved in the vicarious atonement, which Jesus came to make; and Peter had his mind on the brilliant career of the Christhood, which will be verified in his second coming. Here we have our Lord's first revelation of his own awful sufferings, tragical death, and triumphant

resurrection. Peter was a very sanguine, quick, sprightly, impulsive man. The idea he got was, that His enemies would get the advantage of him and kill him. Peter instantly grabs the arm, draws Him to him, simultaneously and impulsively assuring Him: "Rest easy about that, Lord, for they can't do it. We will all fight and die in our tracks for you." Though the Lord twice after this made the same revelation to the apostles; it was so hidden from them by the Holy Ghost, that they never did apprehend and realize the force of it. This was providential. If they had understood it they would have stirred up a great civil war, in which the friends of Jesus would have fought, bled and died for Him. Peter, like Napoleon Bonaparte, would have mounted his war-horse and led the embattled host.

CHAPTER VII.

THE TRANSFIGURATION.

Matt. 42:1-13; Mark 9:2-13 and Luke 9:28-36. All historians are bewildered with reference to the identity of this mountain. They have generally given their vote in favor of Tabor. Origin, the greatest writer of his day, who lived in the third century, says it was Tabor. The Christians actually built the three Tabernacles (v. 4—one to Jesus, one to Moses, and one to Elias) on that mountain. I have been in them all. The Monks who keep the convent, argue the claims of that mountain very stoutly. Others believe it was the Mount of Beatitudes north of Capernaum. Others again claim that it was Carmel; while still others believe it was one of the mountains of Herman, which gather about Cæsarea Philippi. The impossibility of an accurate discrimination in the case, arises from the fact that the scene took place six days subsequent to the preceding discourse, in which he declared his Christhood to his apostles. As we have no record during those six days, we do not know whether he traveled or not. There is at least a probability that they might have traveled from Cæsarea Philippi during those days; and it is only about sixty miles down the Jordan Valley to Capernaum, where we find the next record of their whereabouts. It might have been the Mount of Beatitudes, which hangs over Capernaum, or Mt. Hattan, which hangs over Tiberius on the west coast. Besides, it is only about forty miles

from Capernaum to Mt. Tabor, which has the precedence of all others in point of history. The scene is so wonderful, absorbing, thrilling and impressive, that the mountain, if definitely known, would be the center of boundless superstitions, leading to idolatry. I trow this is the reason the Lord did not give its name. "Truly I say unto you, there are some of those standing here who may taste not of death, until they may see the Son of Man coming in His kingdom" (Matt. 9:28). "For whosoever shall be ashamed of me and my words in this adulterous and sinful world, truly the Son of man shall be ashamed of him when He shall come in the glory of His Father with the holy angels. And He said to them, Truly I say unto you, that there are certain ones of those standing here who may not taste death, until they may see the kingdom of God having come in power." Mark 7:38; 9:1. "For whosoever shall be ashamed of me and my words, the Son of man shall be ashamed of him when He may come in His glory and that of the Father and the holy angels. But I say unto you, truly there are some of those standing here, who may not taste of death until they may see the kingdom of God." Luke 9:26, 27. "For not following cunningly devised fables, have we made known unto you the power and cunning of our Lord Jesus Christ, but being eye-witnesses of His majesty. For receiving from God the Father, the honor and glory of such a voice having been borne to him by the excellent glory; this is my beloved Son in whom I am well pleased. And we heard this voice being borne down from Heaven, being alone with Him in the holy mount." 2 Peter 1:16-18.

Here we see that Peter affirms that they did witness

his coming, power and glory when they were with them on the holy mount, as Jesus had told them that they should not taste of death until they should see the kingdom of God come with power and glory. It is a significant fact that this prophecy actually received a grand adumbratory fulfillment on the Mount of Transfiguration. The also six days here in which we have no record of anything taking place evidently have a symbolic signification. In this very Scripture above quoted (ch. 3-8) we have the statement "that one day with the Lord is as a thousand years, and a thousand years is as one day." God created the world in six days, I trow six thousand years, as geology abundantly evinces, and you see the Bible thousand-year-day corroborates. Then the Eden Sabbath, another thousand years, follows, terminating in the sad eclipse of the fall, turning the world over to Satan (2 Cor. 4:4), the week of hard toil, suffering, sorrow, bloodshed and death supervenes, with his heavy tread of six thousand years, whose black darkness is destined to recede before the Sun of Righteousness, rising with the healing of His wings and ushering in the glorious Millennial Sabbath, destined to accumulate new brightness through the triumphant roll of another thousand years. The testimony of Peter here beautifully corroborates the prediction of Jesus that some of them would be eyewitnesses of His coming, power and glory, before they should ever taste of death. How significantly it was verified in case of Peter, James and John, who actually beheld His glory while with Him on the holy mount. Matthew, Mark and Luke all testify that the glory of Jesus, Moses and Elijah was such that no tongue could describe the splendor and grandeur. The

solution of the matter, the harmonization of Peter's testimony, that of the three Gospel writers, and the prophesy of Jesus, clearly involves the conclusion that this transfiguration scene was really a prelude adumbrating the Lord's second coming, after the similitude of His glorious coming to Paul on Damascus road; unlike His proleptical appearing to Abraham at Mamre, and Nebuchadnezzar at Babylon, anticipatory of His inclination and first advent. In the transfiguration we have the whole human race represented by Moses and Elijah, Jesus himself being the infallible Paragon. (N. B.—The scene took place in the night, occupying all of it.) Meanwhile Moses and Elijah were seen to depart, and Jesus remained, signifying their resignation of their delegated and expiring power. Moses represented all who will enter the transfiguration glory through the resurrection, as the record says that he died and God buried him. Jude 9 gives us an epitomized history of a terrible conflict between the archangel Michael and the Devil over the body of Moses, which certainly involves the conclusion of his resurrection, as the Devil never fights over the dead, but the living. If he had never conquered the human body, it would never die, so long as your soul is dead, the devil is satisfied with you, and will waste no ammunition on you. The same is true in reference to the body. Hence the devil's fight with the archangel over the body of Moses simply involves the conclusion that Michael, responsive to the divine mandate, had come down to raise Moses from the dead. This is corroborated by Daniel (ch. 12), where you see the Archangel Michael is coming down (doubtless in command of the resurrection angels), when the bride of Christ

will be raised, and thus delivered from the great tribulation. Hence you see the presence of Moses in the transfiguration glory is the confirmation that the buried saints will all be glorified through the resurrection. Meanwhile the presence of Elijah, the greatest of the prophets, is the confirmation that all the saints, who shall be living on the earth when the Lord comes in His transfiguration glory, will also be transfigured. The scene of the transfiguration should ever move in a celestial panorama before the contemplative eyes of every soul aspiring to that transcendent glory. As it will take place when the Lord returns to the earth, for which we should be in constant outlook, and we know not the moment of His appearing, therefore our true attitude is that of constant readiness and expectation of the transfiguration. When Jesus and the three apostles came down from the mountain, they found a great multitude assembled and all excited over a notable case of demoniacal ejection—a poor little boy so possessed with an awful demon which has rendered him both dumb and deaf, at the same time afflicting him with an awful epilepsy; so that the paroxysm coming on him he often falls into the water. The father testifies that he has been thus afflicted from his childhood. Doubtless much of the epilepsy now prevalent and filling our asylums with sufferers, is caused by a similar demoniacal possession. When the crowd sees Jesus, they begin to run to Him from all directions, eager to see what He will do. Jesus sees they are going to throng Him, so He expedites the work while He has room, commanding the deaf and dumb spirit to come out of him and come no more into him. That very moment the evil spirit seizing,

convulsed him much and came out, leaving the boy looking like a corpse, bloodless, lifeless, cold, ashy and ghastly, so that many contended he was dead. Jesus, taking him by the hand, lifted him up, and he was all right. The utterance of our Lord (v. 23) is very inspiring; responsive to the father, he said, "If you are able to believe, all things are possible to him that believeth." I am well acquainted with Rev. E. J. Terrell, of the Kentucky Conference, and Rev. Bud Robinson, of Greenville, Texas, who were hopeless epileptics and miraculously healed like this young man. We should all constantly remember the omnipotence of faith as here affirmed by our wonderful Savior.

Mark 9:14-29. We here have a most vivid and impressive contrast between the unearthly transfiguration glory on the mountain summit and the diabolical rage of hell manifested in this awfully stubborn devil down in the valley, illustrating the mixed character of this world—a prelibation both of heaven and hell, the former realized in a life of spiritual elevation, dwelling on the Mount of God, where the light of the supernatural glory shines night and day; and the other in the low, foggy, miasmatic regions of the earth, where poisonous reptiles, croaking frogs and doleful creatures abound, and the inhabitants are contaminated with the breath of hell and possessed by demons. We see here that Jesus reprimanded the nine apostles for the weakness of their faith and their consequent failure to eject the demon, reminding them that if they had faith as a grain of mustard seed they would actually be competent to remove mountains of difficulty confronting them in the spiritual world.

JESUS CALLS AND SENDS THE SEVENTY.

Luke 10:1-16. Almost two and a half years have already flown, leaving but six months in which to finish His work. He assumed to go to Jerusalem, where He must beard the lion in his den. What a paradox! Jerusalem, the City of God, and headquarters of the church, has actually become the stronghold of hell on the earth, where Jesus well knows it will cost Him His life to preach the truth. Why was this? Simply because Satan had succeeded in capturing the leading clergy and the ruling eldership of the church. Shall we never learn wisdom? Know ye not that the same history is this day repeating itself from Dan to Beersheba? In view of the significant fact that He has now but six months in which to finish the work for which He left Heaven and came to this land of sin and sorrow; in order to expedite the work, He calls out seventy others, making thirty-five evangelistic bands, each led by a God-ordained and heaven-sent duet, exhorting them to go with all possible expedition from city to city, preaching the gospel of the kingdom, reminding them to open wide the door of gospel grace to all who will enter, and to those who reject them with contempt, to knock off the dust from their feet, assuring them at the same time that it will be more tolerable for Tyre and Sidon and Sodom and Gomorrah in the day of judgment, than for the Jewish cities which reject gospel light; whereas Sodom and Gomorrah, and Tyre and Sidon were heathen cities which never did hear the civil notes of gospel grace, setting forth the fact that the most awful doom awaiting the wicked in the judgment day is destined to overtake

those who have rejected the brightest noonday gospel light and opportunity. The commission of the seventy, in addition to the twelve, exceedingly augmented their already tremendous responsibilities of the Jewish church and nation.

FESTIVAL OF TABERNACLES.

Whereas the Passover symbolizes regeneration, marking the epoch of Israel's national birth, and Pentecost, sanctification, the feasts of Tabernacles, which came off about the last of September and first of October, typified glorification.

Eighteen months have rolled away since Jesus was in Jerusalem, or even Judea, or elsewhere in South Canaan. Meanwhile the hierarchy have been making their boasts that they have completely scared Him away, and His face will be seen no more in that country, at the same time adding their threats to kill Him should He ever come back, feeling His absence from the third Passover ominous of His utter abandonment of Jerusalem and the South. And the feast of the Jews, and that of Tabernacles was nigh. "Then His brothers said unto Him, 'Depart thence and go into Judea in order that Thy disciples may see Thy work which Thou art doing. For no one does anything in secret and himself seeks to be public. If you do these things, manifest yourself to the world. For His brothers were not believing on Him' " (John 7:2-5). He had four brothers and some sisters, evidently all younger than Himself. The names of the former were James, Judas, Simon and Joses. We naturally wonder that His own brothers did not believe on Him. There is no doubt that they did believe He was a

prophet, but found it exceedingly difficult to accept the paradoxical idea that He was the Christ. This originated from the fact that they were reared together in the same family. They all frankly admitted that He was wonderfully good all His life, while the idea that their own brother Jesus was the Shiloh of prophecy, the Christ of God, the Redeemer of Israel, and the Savior of the world, was too much for them to take in. Thus they stood in the attitude of hesitating incredulity till they crucified Him. Then they said, "Our precious Brother was surely a mighty prophet of the Lord, having great power, and, like Elijah and Elisha, performing wondrous miracles; yet He ventured too far, let His enemies get the advantage of Him; consequently He has sadly fallen victim to their cruelty." But a few hours of weeping roll away, and their brother Jesus rises, walks out of the sepulchre, and they again see Him alive. All their doubts now evanesce. They leap into the air with tremendous shouts, roll on the earth with rhapsody unutterable, and shout aloud to everybody, "Be it known to all the world, that after all, our Brother Jesus is none other than the world's Messiah, the Christ of God and the Redeemer of Israel." Not only do the four become enthusiastic disciples, but James and Judas are actually honored with a place in the apostleship, the former being installed pastor in Jerusalem.

Though He declined the solicitation of His brothers to go to the feast, sending them on with the gathering multitudes, He goes up in a few days, arriving midway in the festival; i. e., Wednesday, as it opened and closed on the Sabbath, occupying eight days. Doubtless His refusal to go with the crowd at the beginning was to avoid

ed it, which would arise, pending His anticipated coronation.

THE FINAL DEPARTURE OF JESUS FROM GALILEE.

He had devoted five-sixths of His ministry to Galilee, and now takes His final adieu of the land where He spent the thirty years of His minority, and two and a half years of His Messianic ministry. So now He departs for Jerusalem, to return thither no more till after He shall have passed through the dark valley of death and moved on into the life of glory and immortality. When He contemplates meeting a previous appointment with His disciples on some unmentioned Galilean mountain, to that of Beatitudes. During His peregrination up to Jerusalem, He sent messengers before His face, having gone forth, they entered into a village of the Samaritans, so as to prepare for Him. And they did not receive Him, because His face was going to Jerusalem. His disciples, James and John, seeing, said, Lord, do you wish that we would demand fire to come down from Heaven and destroy them, as Elijah did? And turning, He rebuked them and said, Do you know of what spirit you are, for the Son of Man came not to destroy the souls of men but to save them. And they journeyed into another village. I traveled along that same route, the old Caravan road, used in the days of

Abraham and the transportation of commerce from Damascus to Jerusalem, and all the way from Mesopotamia to Egypt. It was then carried on the camel's back, and as it is now I met many long trains of those great animals loaded with merchandise, when I traveled that route. From the Sea of Galilee, through Samaria to Jerusalem, you pass by the old City of Samaria, near

which Elijah actually called the fire down from Heaven to consume Ahab's soldiers, sent to arrest him. I trow the village that rejected Christ stood on the same spot. Here we see He reprimands James and John for their retaliatory spirit, which might comport with righteous retribution under the law, but was utterly incompatible with the benignant love and mercy characteristic of the gospel. Luke 9:51-56.

THE TEN LEPERS.

Luke 17:11-19. On this same journey of our Lord from Galilee to Jerusalem ten lepers met Him, standing afar off, lifting up their voices and pleading for mercy. With characteristic benignity and mercy, He heals them all, sending them away to the priest, to receive his diagnosis and certificate, ensuring them admission to the synagogue worship. While the ten are all healed, only one turns back, shouts jubilantly and testifies to the mighty work. "And He said to him; having arisen, go; thy faith hath saved thee." Here you see a confirmation of the fact that the Lord heals sinners as well as saints. This is confirmed by the fact that the ten were all healed, whereas only one got saved. However, we must recognize the fact that the sanctified spirit is the normal attitude of bodily healing.

CHAPTER VIII.

JESUS PREACHES IN JERUSALEM.

The Feast of Tabernacles is midway when Jesus arrives on Wednesday to the unutterable astonishment of all, as He had declined the appeals of all in Galilee, even of His brothers. The word "Temple," occurring so frequently in the New Testament, not only included the magnificent edifice built by King Solomon, but many other buildings, great and costly, besides the entire holy Campus lying in front of the Temple, and stretching out to the east, north and south, and including thirty-five acres of beautiful table land on the summit of Mt. Moriah. In this hallowed area, the Jews pitched their tents in which they dwelt during the eight days occupied by the holy convocation. On this holy Campus in the open air, Jesus preached his glorious gospel to the spellbound multitudes.

VOLITION IS THE CONDITION OF SPIRITUAL ILLUMINATION.

John 6:15-17. "Then Jesus responded to them and said, My teaching is not mine, but of Him that sent me; if anyone may will to do His will, he shall know concerning the teaching whether it is of God or I speak for myself." The E. V. in this strong and important passage is quite inadequate, making *theli*, may will, an auxiliary to the verb translated do; whereas, it

is the independent leading verb in the sentence; setting forth the declaration of our Lord, that when you actually put forth volition to do the will of God, He will reveal to you the truth. The great reason why so few people actually know the truth of God, is because they are not fully committed to it. In that case the Holy Spirit is grieved with the proud and stubborn heart, and will not reveal the truth, because He knows it would be contemned. This explains the great secret of sanctification; so many saying they cannot understand it. The real difficulty is not with the intellect, but with the heart. When they fully, unreservedly and eternally consecrate themselves to the Lord, settling the matter, that they will do His will if right hands, feet, and eyes all come off, and they lose their heads; then there will be no trouble about understanding it. The whole matter will be elucidated by the Holy Ghost to the utmost simplicity.

Did not Moses give you the law? And no one of you doeth the law. Why do you seek to kill me? The multitude responded, Thou hast a demon who seeks to kill thee? The person thus responding from the multitude did not know that they were actually plotting to kill Him, but He knew it. They were charging Him vehemently because he healed people on the Sabbath day, alleging that this was a violation. As the law of Moses specified that Sabbath breakers should be stoned, they were doing their utmost to implicate Him in the penalty of the law that they might put him to death. "And many of the multitude believed on Him, and continued to say, When Christ may come will He do more miracles than those which this one does? The Pharisees heard

the multitude speaking these things concerning Him, in an undertone, and the chief priests and Pharisees sent officers that they should arrest Him. Vs. 31-32. . . . 45-52 When the officers came to the chief priests and Pharisees they said to them, Wherefore did not you lead him along? The officers responded, Never did a man speak as this man is speaking. The Pharisees responded to them, Whether are you also deceived, whether has either one of the rulers or Pharisees believed on Him? But this multitude not knowing the law are accused. Nicodemus says to them, being one of them, Whether does the law condemn a man unless it may first hear concerning him and know what he doeth? They responded and said to him, Whether art thou also from Galilee? Search and see that no prophet rises from Galilee." A prominent attitude of fallen ecclesiasticism, has always been to magnify personality, which is flatly contradictory of the Scriptures, which assure us, that there is no respecter of persons.

Nicodemus had never forgotten his nocturnal interview with Jesus two and a half years ago. Though an able doctor of divinity and a member of the Sanhedrim, he ventures to vindicate Jesus in the midst of the tall theologians thirsting for His blood; recognizing this affirmation of Jewish criminal law, by Nicodemus; you readily observe that Jesus was really mobbed, being deprived of a legal trial. Festus, the Roman governor in the prosecution of Paul, makes the same affirmation in reference to Roman law. Therefore, you see that Jesus was murdered defiantly of both Jewish and Roman law. Here you see that the Sanhedrim, whose hall is on Mt. Zion in the west end of the city,

sent their official cohort to the Temple Campus, which is in the east end, with orders to arrest Him and bring Him before them for trial. After much delay the guards returned without Him, having made a signal failure. As He had six months of His ministry not yet fulfilled, it was impossible for all the powers of earth and hell to take Him prisoner. The moment they attempted to lay hands on Him, an indefinable paralysis utterly disqualified them to touch Him.

HOLY RIVERS OF LIVING WATERS FLOWING OUT OF
THE HEART.

37-44 "And in the last great day of the feast Jesus stood and continued to cry out, saying, If any one thirst, let him come and drink. He that believeth on me, as the Scripture said, rivers of living waters shall flow out of his heart." He spoke this concerning the Spirit, whom those believing on Him were about to receive; for the Spirit was not yet, because Jesus was not yet glorified; therefore, those from the multitude hearing those words continued to say, "This one is truly the prophet." Others said, "He is the Christ"; others said, "For whether does Christ come out of Galilee?" Did not the Scriptures say that Christ cometh from the seed of David and from the village of Bethlehem, where David was? Then there was a division in the multitude on account of him; and certain ones there wished to arrest Him, but no one laid hands on Him. Bethlehem is only eight miles from Jerusalem. Hence the ignorance of the people was remarkable, not knowing that Jesus was really born there according to the Scriptures they quoted. The mind in-

tuitively wonders why Jesus did not correct this mistake on the part of His account. Oh, how easily at this point could He have vindicated Himself! But it is pertinent to remember that He was not here for self-vindication, but to preach the truth and atone for a lost world. The Scripture referred to in V. 38, is Ez. 47:1-12, where the prophet describes the holy waters, flowing out from the Temple; first ankle deep, illustrating your walk with God, going only where He goes. Then he finds them knee deep, setting forth prayer without ceasing, as the knee is the worshipping joint. Afterward, he finds them loin deep, exhibitory of service with all the power of body, soul, spirit and life. Finally, they are a swelling river, impassable, broadening and deepening into a sea without bank or bottom, thus vividly elucidating that final sinking into God, oblivious to all transitory things, which is the normal result of the glorious experience of entire sanctification, involving sin's extirpation by the cleansing blood, as this river heads at the south end of the altar where all the blood of the sacrifice was poured, thus manifesting the grand negative experience through the cleansing blood; while the flowing waters swelling into grander magnitudes, rising into loftier heights, reaching down into unfathomable depths, and broadening into swelling seas, pertinently symbolize the glorious positive side of the sanctified side of experience; which unlike the negative, definite and complete under the cleansing blood, is illimitably progressive not only through this life, but on through the flight of eternal ages. While the Holy Ghost has been in the world from the beginning, Gen. 1, Jesus here alludes to His personal coming on the Day of Pentecost

as His personal successor, the Executive of the Trinity, through the dispensation. Jesus gave the reason why His coming in the capacity of Comforter was postponed till after the crucifixion, when He was glorified. The Holy Ghost comforts us through the medium of our immortal intellects. The patriarchs, prophets and Old Testament saints were saved by faith in the prophetic Christ, looking through the myriads of bleeding birds and beasts on Jewish altars slain, down through the rolling ages, till the illuminated eye rested on the Great Antitype bleeding and dying on the cross of Calvary; thus making a complete atonement for all their sins. Oh, how infinitely easier for us to look back through the centuries of indubitable history and see, by faith, the "Lamb of God that taketh away the sins of the world."

Jesus three times over, especially and distinctly predicted His own tragical and vicarious death, repeatedly telling the people that He would return, in the person of the Holy Ghost, whom they could not kill, because He had no mortal body. The perfect and eternal expiation wrought on Calvary, swept every obstruction out of the way of these holy waters, coming in a mighty swelling river, broadening into a sea and inundating the world. It is pertinent here to state that John 8:1-11, giving the history of the adulterous woman in E.V., does not appear in the original. Hence it is an interpolation, doubtless brought in by a corrupt clergy in the post-apostolic ages as an apology for sin.

THE GLORIOUS LIBERTY.

John 8:30-36. "He, speaking these things, many be-

believed on Him. Then Jesus said to the Jews having believed on Him, If you may abide in my word, you are truly my disciples, and you shall know the truth and the truth shall make you free. They responded to Him. We are the seed of Abraham, we have never been in bondage to anyone; how do you say that you shall be free? Jesus responded to them, Truly, truly, I say unto you, that every one committing sin, is the slave of sin. The slave does not abide in the house forever; the Son abideth forever; therefore, if the Son may make you free, you shall indeed be free." In this discourse He addresses the people who believed on Him intellectually, but not spiritually. I trow even their intellectual faith terminated with the apprehension that He was a prophet; perhaps a few in His audience rising to the higher conception of his Christhood. You have in their testimony a vivid illustration of that spiritual blindness, which so frequently characterizes preachers and people occupying prominent positions in the visible church. Here they certify, we have never been in bondage to anyone, when they were two hundred years in bondage to the Egyptians, and even at that time actually in bondage to the Romans, their government gone and ruled over by a cruel despotism. In conversion you are made free in a general sense, i. e., free from the condemnation of the violated law, and the service of the devil; but not free from the carnal mind, which wages an exterminating war against you, but striving constantly to bring you into bondage. Sanctification is the glorious work which makes you "free indeed."

THE WICKED, THE CHILDREN OF SATAN.

37-59. "I know that you are the seed of Abraham; but you seek to kill me, because my word has no place in you. I speak those things which I have seen with the Father; moreover, indeed you are doing those things which you heard of your father. They responded and said to him: Abraham is our father. Jesus says to them, if you are the children of Abraham you would do the works of Abraham; but now you seek to kill me, a man who has spoken to you the truth, which I heard with God; Abraham did not this. You are doing the works of your father. They said to him, We have not been born of fornication, we have one Father, God. And Jesus said to them, If God were your Father you would love me; for I came out from God and I go; for I have not come for myself, but He sent me. Wherefore do you not know my speech? Because you were not able to hear my word. You are of your father, the devil, and you wish to do the lust of your father. He was a murderer in the beginning, and stood not in the truth, because there is no truth in him."

Divine image and spiritual life were lost in the fall, and regained only in regeneration and made perfect in sanctification. While the image and likeness of God were spoliated away by the devil, he imparted his own corrupt and filthy image in their stead, superseding the mind of God with which we were created, by the carnal mind which is enmity toward God, for it is not subject to the law of God; for it can not be, Rom. 8:7. Jesus looks them in the face and tells them they do not know His speech because they are not able to hear His

word, while His words were that moment ringing in their ears. The solution is plain; while they heard with true mortal ears, their spiritual ears were closed and deaf, so they could not hear the words of life. A dead man has ears but does not hear anything. Our Savior's audience were all members of the Jewish church, as the Gentile was prohibited from entering the Temple on pain of death. The priests, Pharisees and Sadducees were listening to His words; yet He certifies that they could not hear them.

This illustrates the absolute necessity of divine intervention. The Holy Ghost must come and open the ears of the human spirit, before they can ever hear and understand spiritual things. What a wholesale delusion and bewilderment pervades the church and the world this day on the subject of the divine paternity. Multitudes of preachers have so drifted away into the heresies of Universalism, that they are preaching the divine paternity of the wicked, which you see flatly contradicts Jesus. His audience was not uncircumcised heathens, but all church members; yet He pronounces them the children of their father, the devil. Preachers habitually stand in the pulpit and address their auditors, as the children of God; thus helping Satan to deceive them. Oh, how important it is to preach the truth and show up the diabolical paternity in case of all the unregenerate! The supernatural intervention of the Holy Ghost and His omnipotent work of regeneration and sanctification, should flame in heavenly cyclones from every pulpit. The Lord continued this sermon till He told them He had seen Abraham, (which was true not only of His divinity, but also of His humanity,

which had visited Abraham at Mamre, 1900 years before He was born in Behlehem) ; also certifying His existence before Abraham was born. This brought up a crisis, so they took up stones to smite Him. As He yet had six months of His ministry to the wicked world and fallen churches, the divinity relieved the humanity by rendering Him invisible, so He passed out of the Temple with impunity. Lord, help us to preach the truth so faithfully, that we shall stir unconverted church members as Thou didst!

THE MAN BORN BLIND.

John 9. Jesus passing along sees a man blind from his birth; anoints his eyes with spittle and clay, and sends him away to the Pool of Siloam to wash. He returns flooded with joy over his newly found eyesight, perfectly enraptured with the gorgeous light of day, which had never before shown down upon his sightless eyes. Unutterably glorious is the transition out of life-long midnight into the sunburst of Palestinian day. When his friends interview him in reference to the wonderful miracle of which he is the happy recipient, and inquire as to the authorship, he says, "I know not." Then they lead him to the Pharisees who are incredulous with reference to his identity, and the report that he was born blind. When they find his parents and they testify to his identity and blindness from his birth, they ask them who performed the miracle, and they answer, "We know that he was our son and he was born blind, but how he now sees we know not. Ask him, he is of age," *i. e.*, 30 years old. All the devices of the Pharisees signally fail to prevail on this

man to indorse their condemnation of Jesus; the **only** allegation which they were able to bring against Him was that of violating the Sabbath. The reason why nearly every miracle here put to record was on the Sabbath, was not because He did not perform them ever and anon on other days, but because the enraged clergy had put their heads together to get up a case of condemnation under the law, the penalty for Sabbath-breaking being that of death by stoning. As they had no show on the line of any other charges, they made Sabbath-breaking and blasphemy their especial rallying point. This man proved inflexible amid all their caprices and devices to run him into entanglements and contradictions and to secure his acquiescence and endorsement of the charges against Jesus, alleging that He was a sinner because He did not keep the Sabbath. So they finally cast him out, i. e., excommunicate him, turn him out of the church. Jesus meets him again, tells him that he is the Son of Man, i. e., the Christ, and proceeds to say v. 39, "Unto the judgment have I come into this world, in order that those not seeing may see, and those seeing may be made blind. Those of the Pharisees being with him said to him, Whether are we blind? Jesus said to them If you were blind you would not have sin; but now you say that we see; your sin abideth." So upon the intervention of Christ the physically blind received their sight and the spiritually blind also receive the light of heavenly day; while those seeing are made blind.

Before Jesus came, many among the Jews were walking in the light of justification; but when they closed their eye to the brighter light which Jesus brought into the world, the light they had enjoyed under the law and

the prophets evanesced away. We are now living in an age of judgment; multiplied thousands enjoying justification lose it and go into darkness because they reject the brighter and more glorious light of sanctification. Jesus is everywhere in the present holiness movement bringing in the bright and beautiful light of holiness of the Lord. Thousands walking in darkness receive the light and rejoice in it; while many who have the light of a lower dispensation, like the Jews, are going into spiritual darkness, resting in dead formality, because they reject the bright and glorious light of entire sanctification.

THE SHEPHERD AND THE SHEEP.

John 10. "Truly, truly, I say unto you, he that cometh not in at the door of the fold of the sheep, but climbeth up some other way, the same is a thief and a robber; he that cometh in through the door is the shepherd of the sheep. To him the porter openeth and he calls his own sheep by name and leadeth them out. When he may take out all his own, he goeth before them, the sheep follow him because they know his voice; they will not follow a stranger, but they will fly from him, because they know not the voice of the strangers. Jesus spoke this parable unto them; and they did not know what were those things He was speaking to them. Then Jesus said "Truly, truly, I say unto you I am the door of the sheep. All, so many as come, are thieves and robbers, but the sheep do not hear them. I am the door; if anyone may come in through me he will be saved, he will come in and go out and find pasture."

I used to hear the false theology, prominently preached from the pulpit, setting forth immersion in water, as the door into the Kingdom. You see here that Jesus Himself is the door, and the Holy Ghost is the porter, i. e., the door keeper. Hence, if you ever get into the Savior's fold, you must say "Yes" to the Holy Ghost, follow his leadership. He will lead you to the Good Shepherd, who is the door into the heavenly kingdom, where pardon, peace and holiness await you. You see here that all who are not led by the Holy Ghost to Christ, and through Him pass into the fold, are thieves and robbers. Jesus is the only way, and the Holy Ghost is His only revelation. You observe here that the Good Shepherd does not drive His sheep, but He leads them.

Of this I was constantly reminded, while traveling in the Holy Land. I saw the shepherds everywhere leading their flocks, and the sheep following them like dogs. It is wonderful how the customs, habits and events of that country corroborate the word of the Lord. As they have no fences, all stock are herded, the shepherd remaining with them day and night; e. g., if a man has lost some of his flock and goes to his neighbor hunting them the latter speaks to his flock. All his sheep hear his voice, hold up their heads and listen to what he says; meanwhile if the strays are in the flock, they graze on, giving no attention. Then the other shepherd speaks to them, and if those that did not hear the owner of the flock, lift up their heads and give attention to him, the former turns them over to the latter and he takes them away, rejoicing because he has found his strays. If the Lord is our Shepherd, and we His sheep, He has a right

to shear us, when he will and use the fleece for His own benefit. He also has a right to make mutton of His own sheep at His discretion. Reader, it means much to be the Lord's sheep, ready at all times for the shears or the sacrifice, to spend and be spent for the Good Shepherd at His omniscient and infallible discretion. V. 10. "The thief cometh that he may steal, may kill and destroy; I come that ye may have life and may have it more abundantly." We receive life in regeneration and the more abundant life in sanctification. V. 11. "I am the good Shepherd." "The good shepherd lays down his soul for the sheep." The human soul of Christ made the sacrifice for a lost and ruined world, offering up his body, the bleeding Lamb of Calvary, on the altar of the divinity. V. 12. "The hireling indeed not being the shepherd who owns the sheep, seeth the wolf coming, leaveth the sheep and fleeth, and the wolf seizeth them and scattereth them; because he is an hireling and there is no care to him for the sheep."

While these deliverances of our Savior clearly sweep from the field all unsaved carnal preachers, who prosecute their ministry actuated by selfish motives, as they would any other secular pursuit, involving them in the charge of theft, murder and destruction, which is to be understood in a spiritual sense; e. g., such preachers steal away all the heavenly hopes of their auditors, at the same time murdering them soul and body, and destroying them world without end. There is also a still deeper signification of these terrible denunciations of the hireling shepherd; i. e., they certainly disqualify all true preachers of the gospel to encourage, or even recognize a salary for their labors. The true preacher like

Paul, says, "I want not yours, but you." He willingly and gladly, like his great Antitype, wears out his life and lays it down for the sheep. V. 14. "I am the Good Shepherd. I know mine and mine know me, as the Father knows me and I know the Father, and I lay down my soul for the sheep." We live in the midst of universal commotion. The holiness movement is girdling the globe and everywhere throwing the ecclesiastical elements into wild commotion, exposing and revealing the counterfeit shepherds, producing a clamorous bleating among the sheep, no longer content with the counterfeit hireling shepherds. Oh, what a universal stir and excitement among the Lord's sheep, as the voice of the true shepherd reverberates from every sky bringing cavil and confusion into the ranks of the worldly ecclesiasticisms; as the Lord's true sheep are everywhere receiving light and diagnosing the counterfeit shepherds who have deluded them, permitting the wolf to invade and play sad havoc. John tells us here that this sermon of our Lord produced a great excitement, resulting in a division among the Jews; many of them certifying, "He hath a demon and is gone mad!" while others respond, "These are not the words of a demonized man; whether is a demon able to open the eyes of the blind?" The regular allegations made against Jesus, were "He hath a demon, He is beside himself, He is gone mad." If you would be His follower, look out for the cognomens, which they applied to Him. The world has not changed; neither is it more tolerant of purity and holiness now than in the days of Christ. When the gospel ceases to arouse the animosity of hypocrites and carnal professors, the dynamite has all evanesced; life

is gone and it is a loathsome corpse. Vs. 20-22. "It was the feast of dedication in Jerusalem, it was winter; and Jesus was walking in the Temple, in the porch of Solomon." I used to think Solomon's porch was a projection from the Temple edifice. This is a mistake. It was a separate building, about six hundred yards from the Temple, near the beautiful gate which enters through the east wall of the city and the campus. It is there today, though somewhat in ruin. This feast of the dedication is said to have been about Dec. 25, commemorative of the dedication of the Temple, after the Syrians under Antiochus had occupied it three years and polluted it with the worship of idols; the Jews, after long and bloody wars, gallantly led by the heroic Maccabees, having signally triumphed over them and regained their independence. V. 26. "But you do not believe, because you are not of my sheep. My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life and they shall never perish, and no one shall pluck them out of my hand. The Father who gave them to me is greater than all, and no one is able to pluck them out of my hand." The preaching of our Savior, in this memorable sermon on the shepherd and sheep, is much appreciated by Christians adhering to the Calvinistic theology. While it would seem to a superficial reader to establish indubitably the final perseverance of the saints yet there is not in it so much as an insinuation against the absolute and untrammelled free agency of all men. The vast audience listening to Jesus were all church members, yet he affirms 'they are not of his sheep,' involving, at least, an awful suspicion that we live amid the repetition of similar events and environments deter-

minative of human destiny. Neither the preachers nor the people hearing the Savior at that time were His sheep. They were counterfeits and reprobates, hastening to an awful doom in the destruction of Jerusalem, which was but a prelude of eternal retribution. When Jesus, looking them in the face, delivered these awful truths, which excluded them from the kingdom of grace and glory, they became so enraged that they again proceeded to stone Him, having the double charge of Sabbath breaking and blasphemy arrayed against Him, whose punishment in the law of Moses, was death by stoning. They decided that His claim to be the Son of God was blasphemy; while His innumerable works of mercy on the Sabbath involved Him in the crime of its desecration. Feeling amply sustained by the law in the infliction of capital punishment; they were determined to make short work of the trouble, which had been an eating cancer on the body ecclesiastic, more than two and a half years. As His time to preach the gospel and corroborate it by His miracles had not yet expired, He departed out of Jerusalem, traveling away to the north-east, crossing the Jordan and stopping in Bethany Perea, where John had spent some time preaching and baptizing. Thither the people rallied to Him, many believing on Him.

The moment we follow Him out of Jerusalem, we see a great difference in the appreciation of the people, arising, obviously, from the awful, sinister influence of the higher clergy, in Jerusalem, who had crystalized against Him, settling down, in a unanimous determination to kill Him.

THE RESURRECTION OF LAZARUS.

John, 11. In an humble cottage at Bethany, a lovely suburban village on the south-east slopes of Mt. Olivet, fifteen furlongs from Jerusalem, there lived an amiable family of humble, godly people. Contemporary history certifies that they were related to Jesus by the ties of consanguinity. Certain it is that they were mutually delighted with His frequent visits. The orphan children, Mary, Martha and Lazarus, constituted the family, supported by the latter, in the laborious work of transcribing the Old Testament scriptures; as that was the only way the Word of the Lord, at that time, could be multiplied. A short time after the departure of Jesus, Lazarus was taken sick, as history says, of fever, such as they call typhoid in this country, but in that, well known this day, as the Syrian fever. As he grew worse and worse, the disease defying all remedies and challenging the skill of the physicians, till he burned as in a furnace, the loving sisters, terribly alarmed, eventually concluded there was no hope but to bring Jesus thither that He might heal him. This they much regretted to do, as they knew, to their sorrow, that the people instigated by the priests, were in the act of stoning Him, a few days previously. But rendering Himself invisible, passing out of their hands, He had left the city and gone far away to Bethany Perea, to save His life from the infuriated mob. Therefore, they hesitated still, hoping to see a change for the better. In this they were disappointed, the change by night and day being only for the worse; till, in utter desperation

of all medical aid, they called a messenger and dispatched him with all possible expedition to call Jesus; saying to Him "Behold, he whom thou lovest, is sick." V. 4. Jesus, hearing, said, this sickness is not unto death, but for the glory of God, that the Son of God may be glorified through it." Meanwhile, the fever is so awfully malignant that Lazarus actually dies some time before the messenger reaches Jesus. After receiving the news of his sickness, Jesus remains two days, when he announces to His disciples, V. 11, "Our friend, Lazarus, has gone to sleep; but I go that I may awaken him." The disciples thinking that He means physical sleep, receive it as encouraging news, ominous of his convalescence; when Jesus corrects their mistake, notifying them positively that he is dead, and expressing His determination to go to him, when the disciples remind Him of the danger from which He had so recently fled; and, V. 16; Thomas said to his comrades, "Let us go, that we may also die with Him;" inferential of the fact that they were about to kill Him a few days ago when He was there, and if He went back, they would certainly stone Him to death. Thomas was the doubter till the fires of Pentecost burnt his doubts up. Consequently he always took the *blue* side of everything, antithetical to Peter, who always took the bright side. Consequently Thomas says, "Let us go along and die with Him"; i. e., they will kill Jesus and us too, if we go; but let us go, be true to Him, and die with Him. By the time they arrive at Bethany, Lazarus has been dead four days. (I entered his tomb during both my tours in that country). Of course putrefaction in that hot climate progresses very rapidly. Meanwhile the Jewish mourners, pursuant to their custom to

mourn for the dead seven days, are surprised to find the sisters and especially Mary, looking for Jesus, and even enthused with the hope that He will raise their brother from the dead. As the sun peers above Mt. Pisgah and wraps great Mt. Olivet in the splendor of his oriental beauty suddenly a man comes running to the house of mourning, notifying them that Jesus has arrived and is now with His disciples, halting a moment at Jeremiah's fountain in the suburbs and drinking some water and washing the sands from their feet. Martha instantaneously met Him, falling at His feet saying: "If thou hadst been here my brother had not died and I know that whatsoever you ask God, God will give to you."

Jesus says to her; "Thy brother shall rise again." Martha says to Him; "I know he shall rise again in the resurrection in the last day. For Jesus says, I am the resurrection and the life; and he that believeth on me though he may die, shall live; and everyone living and believing on me can never die," V. 20-26. Now when Jesus astounds Martha with these wonderful declarations and sends her to call her sister, who through courtesy to the mourners, had remained in the house, instantaneously she leaps; meets Jesus still lingering on the spot where Martha met Him, and falling at His feet, ejaculating, "Lord, if thou hadst been here my brother had not died." The words Jesus had spoken to Martha had already thrilled the heart of Mary with burning enthusiasm, till standing upright before Him she pulled Him by the sleeve of his robe in the direction of the sepulchre.

Since the arrival of Jesus in one short hour, the news

had flown on the wings of the wind, till all Bethany was astir and the people trooping down the slopes of Mt. Olivet and up from the ravines and valleys and pouring in from the hills, till a swelling multitude who had run themselves out of breath, once more gazed upon the face of the wonderful Galilean Prophet, who raised the widow's son at Nain, and spoke the daughter of Jairus into life, wondering and conjecturing what was going to happen. Even a caravan on its way from Idumea to Egypt was arrested by the commotion and halted to see the end.

V. 34. He groaned in spirit and troubled himself and said, "Where have you placed him?" They say to him; "Lord, come and see." Jesus wept. Here we see a most vivid contrast between the *humanity* and the *divinity*, the former with heart-broken tenderness, giving way to gushing tears; while the latter rising in the majesty of omnipotence, proceeds to raise him from the dead. While they are journeying to the tomb, which is a cavernous excavation in the base of Mt. Olivet, Martha observes, "Lord, already he smelleth." Having advanced within a few paces, Jesus halted the procession and gave praise to His father for the omnipotent intervention; alleging as a reason, 'in order that the people may believe that thou hast sent me.' Now He orders the strong men to take away the stone from the door of the sepulchre. No sooner is it moved than an awful gust of putrescent odor pours out, so impregnating the air as to cause the multitude to retreat a number of paces; meanwhile the daylight superseding the darkness in the sepulchre reveals the body, lying on the stone slab, the grave clothes darkened by the putrefaction, V. 43. Now Jesus speaks with a voice that shakes great Mt. Olivet,

"Lazarus, come forth!" The dead man came out bound as to his feet and his hands, with grave clothes, and his face was wrapped about with a napkin. Jesus says to them; "Loose him and let him go!" Responsive to the stentorian call of Jesus, the soul of Lazarus, leaving his happy retreat in Abraham's bosom, comes back, re-enters his body and animates it once more. Meanwhile the people see the corpse rise, and walk out of the tomb, causing a great panic and unutterable affright. Then Jesus says, "Loose him and let him go!" speaking to those strong men, who had rolled away the stone. But what can they do, panic stricken and prostrate on the ground with dismay affright? History says Mary was the first one to proceed to un-pin and remove the napkin from his face, Martha falling in and helping her. Now when the multitude saw that he was actually alive and no mistake about it, recovering from their panic, they raised a tremendous shout which was heard in Jerusalem, fifteen furlongs distant: "Glory to the God of Israel, who has raised up a prophet in our midst, who has power to speak the dead into life again!"

Meanwhile so many believed Him and fell on the ground in adoring worship on all sides that the way was actually blockaded. The effect of this miracle was overwhelming and tremendous. Elijah and Elisha had raised the dead; but never had a case been known in which the person had been dead so long as Lazarus was. While hosts believed on Jesus under the influence of this stupendous miracle, others went away and told the Pharisees.

We have in this mighty work of Jesus, a vivid, lucid and powerful symbolism of the redemptive scheme; the

resurrection of the dead Lazarus typifying regeneration, which is the resurrection of a human spirit from the dead; while the removal of the grave clothes, beautifully and forcibly emblemizes sanctification, which is the inherent principle of full spiritual liberty, free from all the fetters, chains and bandages, bound on the soul by inbred sin.

Such was the result of the terrible commotion among the high priests and Pharisees, that they at once convened the Sanhedrim and there delivered flaming speeches, V. 47. "What shall we do because this man is doing many miracles? If we thus let him alone all will believe on him, and the Romans will come and take away our place and nation." This actually did transpire. The Romans did come and destroyed their city and nation. Amid the excited speeches in the Sanhedrim, the spirit of prophecy came on Caiaphas, the high priest, so that he boldly predicted; V. 49, 'You know not anything, neither do you consider that it behooves you that one man may die for the people and not that the whole nation shall perish.' That was a true prophecy, literally fulfilled in the expiatory death of Jesus, an illustrative case of the significant fact that the gifts of the Holy Ghost are not confined to the sanctified, nor even to the regenerated. The case is very clear that Caiaphas, the chief priest, was actually demoniacally possessed, led by the devil and doing his work. Yet we see that God put His hand on him and used him to utter a true prophecy. The final verdict of the Sanhedrim on this occasion was that they would kill Jesus as quickly as possible. Therefore, Jesus again left the country, accompanied by His disciples, of whom Lazarus was one;

going out north into the city Ephraim, where He spent a short time with His disciples; then journeying on north-east, crossing over Jordan into Berea, the country originally given to the two and one-half tribes, Reuben, Gad and Manasseh, where He sojourned a dozen days, preaching the gospel of the kingdom to the vast multitudes who crowded on His track, hanging spellbound on His eloquent lips, thrilled and elated not only by His wonderful preaching, but His stupendous miracles.

CHAPTER IX.

JESUS PREACHES IN PEREA.

Luke 13:10-21. "Jesus was preaching in one of the synagogues on the Sabbath. Behold a woman having a spirit of infirmity eighteen years, who was bent over and was not able entirely to straighten up. Jesus seeing her called to her and said, "Woman, thou art released from thy infirmity;" and He put His hands on her, and immediately she straightened up and continued to glorify God. But the chief ruler of the synagogue, being grieved because Jesus healed on the Sabbath, said to the multitude, "There are six days in which it behooveth us to work; therefore coming in these, be healed, but not on the Sabbath day. But the Lord responded to him and said; "Ye hypocrites, doth not one of you loose your ox or donkey from the stall, and leading him away give him water on the Sabbath? But this woman being a daughter of Abraham whom Satan bound, lo, these eighteen years, did it not behoove that she should be loosed from this bondage on the Sabbath day?" He speaking these things, all those opposing Him were overwhelmed with shame, and the whole multitude continued to rejoice over all the glorious things which were done by him.

The prominent characteristic of dead religions in all ages has been to get exceedingly particular, and even tyrannical, proscriptive and condemnatory about non-essentials. Hence, you see they hounded Jesus night

and day with the charge of Sabbath breaking because He performed his miracles on that day as well as others. We live in an age of compromise. Jesus did not make any. By so doing He might have saved His life. He stuck to truth and duty, refusing to flicker an iota. The result was He lost His life. So if we are true, inflexible, and make no compromise, we are bound to lose our carnal lives; whereas, deflexion from the straight line of truth and duty would certainly forfeit spiritual life.

THE NARROW WAY.

V. 23. "And one said to Him, Lord, are the saved few? And He said to them, "Strive to enter in through the narrow gate, because many, I say unto you, will seek to enter in and will not be able." Here we see the reason why so few people are saved. It is not because they do not desire salvation and even seek after it. The desire to be saved and some sort of an effort in that direction are peculiar to immortal intelligences in every age and nation. Here the Savior tells the secret why the saved are few; it is because the way is so narrow and the people do not agonize to enter the way and walk in it. Agonize is really a Greek word *agoonizesthe*, slightly anglicized and adopted into the English language. It is a very strong word: *agona*, the arena in the Coliseum in Rome where the gladiators fought for life, the conflict always ending in the death of one or both of the combatants. You know the gladiator fought with all the conceivable power of body, mind and spirit. The reason why so few are saved is not that grace is not free for all, and God is willing and anxious to save all, but so

few seek with all the heart. "In the day in which thou seekest me in thy whole heart, I will be found of thee." The heart is your immortal self, which occupies the whole body. V. 28. "And there shall be weeping and gnashing of teeth when ye shall see Abraham, Isaac and Jacob and all the prophets in the Kingdom of God and ye are cast out. "They shall come from the east, the west, the north and the south, and shall sit down in the Kingdom of God. Behold the last shall be first, and the first shall be last."

This mournful affirmation of Jesus not only applied to the Jews, who rejected Him and were cast out, while millions of Gentiles came from the ends of the earth, and took their places in the kingdom along with Abraham, Isaac and Jacob; but also equally and pertinently does it apply to the unspiritual worldly churches of the present day, whose children are rushing by millions through the devil's frolics down to hell. Likewise many in heathen lands responsive to the trumpet calls of the missionary, are pouring into the kingdom of God and taking their places with the patriarchs and prophets. The Jews, who were first to receive the kingdom, but cast out for rejecting it, will be the last harvest gathered by the gospel reapers. The universal stir among the children of Abraham at this day, and their rapid gathering into the holy land are thrillingly ominous of the Lord's near approach.

AN ATTEMPT TO SCARE JESUS OUT OF PEREA.

V: 31-34. The Pharisees now come to Him and tell Him that Herod is going to kill Him. To an ordinary

man this would have been very alarming, especially as Herod had so recently killed John the Baptist. The case is very clear that it was a stratagem on the part of the Pharisees to get rid of Him. When He was on trial in Jerusalem, only a few days after this, Herod had a chance to kill Him, if he had been so disposed. He was exceedingly unwilling to kill John the Baptist, but felt constrained by state policy, to do so, in order that he might sustain his honor among his magnates. The fox is notorious for cunning, dishonesty and theft. Hence, the pertinency on the part of Jesus in calling Herod a fox, V. 32. This threat brings to His mind the awful tragedy, rascality, blood and death, destined so soon to take place at Jerusalem. Hence His mournful wail, V. 35, "Behold your house is left unto you desolate." This prophecy is signally verified in the awful Jewish tribulations, A. D. 66-73; seven awful years of desolation, blood, death and captivity, winding up not only with the devastation of the land, but the annihilation of the Jewish polity. Jesus now accepts an invitation to dine with one of the rulers of the Pharisees on the Sabbath. A poor victim of dropsy is present. Critical eyes are turned on Him to see whether He will heal him on the Sabbath. True to the work of love, for which He came into the world, He takes the poor sufferer and heals him, despite the clamor of His critics, responding, Which one of you shall have an ass or an ox fall into a pit and will not immediately lift him out on the Sabbath day?"

HE CONDEMNS AMBITION.

Ch. 14, V. 17. Warning them against the temptation

to take the most prominent seat, when invited to a festival; assuring them "that every one that exalteth himself shall be abased and every one that humbleth himself shall be exalted."

How this deliverance of the Infallible should stand as a break-water against ministerial ambition, so obviously destructive of usefulness and grievous to the Holy Spirit at the present day! many a preacher maneuvering to secure the most prominent place. Here He warns the man who invited Him, saying, V. 12, When thou makest a dinner or supper, do not call your rich friends, brothers, relatives or neighbors, lest they may invite thee in turn, and there may be a recompense to thee. But when thou makest a feast, invite the poor, maimed, halt, blind and thou shalt be happy because they have nothing to give thee in turn; and it shall be recompensed to thee in the resurrection of the just." Oh, how few obey this commandment of the Savior! On the contrary, perhaps ninety-nine hundredths who claim to be His followers, openly antagonize this commandment, by inviting the rich and neglecting the poor; thus securing their reward in this world, i. e., a reciprocation of the invitation; and forfeiting the great, everlasting reward: i. e., the Lord's recompense in the resurrection of the just.

THE MARRIAGE SUPPER.

15-24. "And a certain man made a great supper, and invited many: and sent his servant at the hour of supper to say to those who had been invited, 'Come, because all things are now ready,

and they all began of one accord to make excuse. The first said to him, I have bought a field, and I must needs go out to see it; I entreat thee have me excused. Another said, I have bought five yoke of oxen and I go to prove them; I entreat thee have me excused. And another said, I have married a wife and on this account I am not able to come. And the servant coming to his lord announced these things. Then the landlord being angry, said to his servant, 'Go out quickly into the streets and lanes of the city, and lead hither the poor, the maimed, the blind and the halt. And the servant said; Lord, it is done as you commanded and yet there is room.' And the lord said to the servant, 'Go out into the highways and the hedges and compel them to come in, that my house may be filled. For I say unto you that none of those men who have been invited shall taste of my supper.' "

Heaven is described as a place of perpetual festivity and felicity; i. e., ever and anon through the Bible, under the similitude of a sumptuous wedding festival, filled and thrilled with mingled joy and ineffable bliss. Every participant of redeeming grace from Abel down, has received a prelibation of this heavenly festival in his heart. When Jesus came on the earth the first time, He brought with Him the kingdom of grace; i. e., righteousness, peace and joy in the Holy Ghost (Rom. 14:7.) When He comes the second time, He will take up His saints to the glorious wedding feast in Heaven, where the final solemnization of the glorious nuptials of the triumphant Christ and His transfigured bride will climax the redemptive scheme with glory and honor, eliciting the admiration of angels and archangels, filling

heaven and the universe with their congratulatory anthems and the enrapturing melodies of their golden harps. Thus the two advents of Christ into the world constitute the grand, salient culminations of the glorious wedlock, identifying the redeemed eternally with the Lord. The old prophets rang out this glorious invitation from the day of Abel and Enoch, down to the coming of John the Baptist, who was the servant the Lord sent to notify the invited ones that all things were ready, and exhort them to come to the feast without delay. These three excuses sound to us silly and foolish in the extreme, yet they are as good as any sinners on the globe today can present, though they lay all their wits under contribution to get them up. When all the prominent classes had refused, then the messenger was sent into the streets and lanes; i. e., to the poor people of Jerusalem, and throughout all Israel, inviting them to come without delay. Finally the report was brought back. "Plenty of room at the table yet unoccupied." Then the messengers are sent to the highways and hedges, i. e., into the whole Gentile world, with orders to compel them to come in; i. e., do everything in your power to get people saved. They are dying on all sides, and sinking into hell by millions. Hence it is a time of crying emergency, appalling necessity, a crucial ordeal for dear life—anything in the world to arrest the awful tide of damnation and keep people out of hell, is lawful, right and Scriptural. Those poor Jews who rejected Christ were doomed, and perished in the destruction of Jerusalem, despite all their wealth, pride, pomp, pageantry and learning. Those very high priests and Pharisees perished miserably and sank into perdition.

TERMS OF DISCIPLESHIP.

V. 25. Many multitudes were going along with Him, and turning, He said to them, "If anyone comes to me and does not hate his father, mother, wife, children, brothers, sisters, and yet even his own soul, he is not able to be my disciple." Hate here means love in a subordinate degree. Love and hate are antithetical. Yet love may be so great that, when contrasted with love on an infinitely lower plane, the latter actually becomes antithetical to the former, receiving the contrastive signification of hatred; e. g., gold might become so plentiful that silver would forfeit its value. Our love for Christ is to be supreme in the superlative degree, throwing into eclipse all other loves, so they lose their significance and contrastedly with our love for Him, actually become hatred. It is a Hebrew expression, better understood in the strong language of the Orientals than in the comparatively weak phraseology of the Occidentals.

V. 28. "For, which one of you, wishing to build, does not first sit down, and count the cost, whether he has sufficient to complete it, lest he, laying the foundation and being unable, all seeing, may mock him, saying, 'This man began to build and was unable to complete it.' " The word translated "complete" here is the strongest in the vocabulary and currently used in the Scripture for Christian perfection. The foundation is laid in regeneration (1 Cor. 3:10), and the superstructure of holiness is built in sanctification; hence these plain words of the Savior enforce the conclusion that it collapses and proves a failure, if we do not go on and receive the experience of perfection. This parable corroborates

the preceding one, exhibiting perfect love, and this one a finished Christian character. "What king going to enter into war with another king will not first, sitting down, counsel if he is able, with ten thousand coming against him, to meet twenty thousand; or if not, he being yet a great way off, sending an embassy, he seeks for those things appertaining to peace." This parable beautifully emblemizes the sinner (and we are all sinners; converted people are pardoned sinners; sanctified people are purified sinners; through all eternity we will never be anything but sinners saved by grace, not angels, who never needed salvation); who is far from God, yet destined to meet him very soon. So in the contrast, God is the adversary marching to meet him with twenty thousand soldiers, hence the highest behest of wisdom cries out, make haste, send a pacific ambassador to the outraged King with all possible expedition, to negotiate for peace and speed a reconciliation.

V. 33. "Thus, therefore, no one of you who does not consecrate all his possessions, is able to be my disciple." This presentation of the kingdom in three distinct and forcible parables shows most conclusively the absolute necessity of entire consecration and complete sanctification in every case. He winds it up by an allusion to the savorless salt which is fit for nothing but to make walks. When religion has lost the Holy Ghost, it is utterly savorless; i. e., incompetent to save a soul, and utilized only by the devil, who much appreciates it as material to make walks for the convenience of the poor, deluded, counterfeit professors, who so highly prize an easy and comfortable walk down to hell. Jesus is preaching day after day to the vast multitudes who ac-

accompanied Him in His peregrinations, walking along, prosecuting His memorable walk through Perea with His face towards Jerusalem, ever and anon halting and preaching to the spell-bound myriads.

THE LOST SHEEP.

Ch. 15:1-7. "What man of you having a hundred sheep and losing one of them, does not leave the ninety and nine in the wilderness and go after the lost one until he may find it? And having found it, he puts it on his shoulder rejoicing, and having come to the house calls together his friends and neighbors, saying to them, Rejoice with me, because I have found my sheep which was lost. I say unto you that in a similar manner there will be more rejoicing in Heaven over one sinner that repenteth, rather than ninety and nine just people who need no repentance." This parabolic gem applies to every sinner on the globe, who, by the wonderful grace of Christ, was born into the kingdom, and got out only when he sinned out. Every sheep was born in the fold and strayed away in some inopportune hour after weaning. Oh, what an inspiration our Lord here gives to all His people, to stir them up, to do their utmost to rescue sinners straying away from God and perishing eternally on all sides. This parable, however, has a signification deep, broad, grand and sweeping, eclipsing the loftiest heights of erudition, winged with the pinions of imagination. As a rule, the oriental shepherd is in charge of one hundred sheep. One hundred is not to be regarded as definite, but simply a representative round number, beautifully exhibitory of the magnificent retinue of worlds,

which dropped from the fingers of the Almighty on creation's morn and took their respective places in the vast ethereal plain of the celestial elliptic. Satan, six thousand years ago, maneuvered to side-track this world and run it away off into the obscure darkness, in view of adding it to hell in order to enlarge the regions of the damned. Meanwhile the Son of God looked from the celestial pinnacles, saw our irretrievable woe, laid aside the diadem of His triune glory and came to our relief; nobly espousing the lost cause, thus undertaking to recover this world from the calamities of the Fall, restore it to its place in the plain of the elliptic, there with its unfallen comrades, to wheel around the cycles of celestial splendor and glory, ever accumulating new beauty and splendor, while the centuries of eternity move on.

Thus the Prince of Glory has been working on the noble enterprise of recovering this lost sheep. Six thousand years have rolled away. Grand proficiency has been made, victories brightening with the tread of centuries, till the culmination of Calvary thrilled heaven with triumph and appalled hell with groans. Emmanuel's armies are marching. Victories are brightening beneath every sky. The Lord is coming back in His glory to dethrone Satan and take him out of the world, girdle the globe with salvation and holiness to the Lord, bringing on a heavenly harvest of a thousand years, followed by the sanctification of the earth with celestial fire, its final renovation, its investiture with heavenly similitude and restoration to its pristine orbit in the celestial elliptic, with the stentorian shouts ringing from the lips of the God-Man, "Rejoice with me, for I have

found my sheep which was lost!" Oh, what a shout will then roar out from the other ninety and nine worlds that went not astray!

THE LOST MONEY.

V:8, 10. "Or what woman having ten drachmas, if she should lose one drachma, does she not light a candle and sweep the house and search diligently till she may find it? Having found it, she calls together her friends and neighbors, saying "Rejoice with me, because I found the drachma which I lost. Thus I say to you, there is joy in the presence of the angels of God over one sinner that repents." The drachma was an attic coin worth about nine and a half cents. *Ten si*, a number prominent in the Bible representing perfection. This drachma really emblemizes the human soul, while the woman is the church and the broom the Word of God. The lost money had not at all depreciated in value, yet in its condition it was utterly worthless. Thus the soul of the sinner is of infinite value, having cost the life of Jesus; yet, in sin, it has no possible availability, and would better never have existed. While the woman here, is the church, you know a dead woman never sweeps her house. If she is full of life, intelligence and activity, she will ransack and clean out every old closet, and never desist till she finds the lost money. Hence you see that a church without the Holy Ghost will never hunt up the lost souls. She has neither the light, skill, activity, nor the enterprise requisite in the emergency.

THE PRODIGAL SON.

V: 11-32. This has been, by theologians, denominated the *pearl of parables*. The father emblemizes the Almighty, while the two sons represent the whole human race, born in the Father's house; i. e., the Kingdom of Grace, illustrating the consolatory fact, that the wonderful grace of Christ has so prevailed and defeated the powers of darkness, that every human being is born in the Kingdom, enjoying infantile justification, till the birth-right is forfeited by personal transgression. In this case the elder brother, who, under patriarchal law, was entitled to a double portion of the father's estate, fortunately for himself, stayed at home, labored diligently, augmenting his patrimony and comforting the hearts of father and mother (the church), confirmatory of the gracious possibility on the part of every son and daughter of Adam's ruined race, to abide in their infantile justification, brightened by an early conversion and established by a timely sanctification, [the mighty breakwaters which redeeming grace builds up to fortify the sons and daughters of men against all the bulwarks of Satan and the miasmatic pestilences of hell.] Unfortunately the younger brother strayed away, wandered in the enemy's land till he spent all; i. e., utterly backslid from his infantile justification, the temptations of the world, the flesh and the devil coming in like a flood, till gaunt famine stalks abroad and looks him in the face; i. e., Satan throws his lasso around his neck and is fast dragging him into hell. Meanwhile, the remembrance of a godly home clings to him night and day, refusing to let up; i. e., his convictions will not down. Therefore,

he goes and identifies himself with a swine-feeder (i. e., joins a carnal, anti-holiness church, which were very prevalent in that country). In order to compliment him, they elect him deacon and honor him with the dispensation of the Temple's support. Consequently it is his prerogative to feed the swine, thus operating in the capacity of the leading financial officer.

16. "And he wished to fill his stomach from the pods which the swine were eating, and no one gave unto him." The E. V. is very erratic in this passage, as hogs will not eat shucks, and if they did, they would starve to death. The Greek *kesativom*, which means the pods produced by the carob tree, which grows in the Holy Land, (I remember a number of those trees on Mt. Olivet, along the road from Jerusalem to Bethany), in Syria, Italy and the Argentine Republic of South America. The pods are about ten inches long, containing a sweet pulp, with a number of kernels scattered along through them. They are used to fatten swine, which eat them with great avidity and do well. Camels, also, and cattle eat them. The prodigal son subsisted on the same food which he gave the hogs, because, as it says, "No one gave unto him"; i. e., no one gave him anything else to eat. This sad history is now repeated in millions of cases, where children brought up in a godly home float away, fall under the influence of carnal people, join their church, content themselves to live on hog feed: (i. e., carnal preaching.) and enjoy honors, holding offices, complimented to rule the church; so live and die, and, like Dives, wake up in hell.

Fortunately, this young man did not succeed in completely drowning his convictions; therefore, under the

frequent visitation of the Holy Spirit, one day at the hog-pen, he receives another stroke from Mt. Sinai's battering-ram which literally knocks him up.

17. "And having come to himself, he said, How many hired servants of my father abound in bread; and here I perish with hunger." The trouble with the millions now in hell is, that they come to themselves too late; the angel of repentance long rejected, having retreated to return no more. The hired servants here are not Satan's people, but Christians in a justified state, needing sanctification to give them the spirit of adoption into sonship.

Gal. 4:1-7. Now grace prevails, heroic resolution follows, the false consolations of a carnal church, official emoluments all thrown to the winds, he moves off speedily to his father's house. The father sees him a long way off (i. e., as far as he has ever wandered and sinned), comes to meet him, kisses him copiously (i. e., justifies him freely), while his bitter anguish, like an artesian well, from a broken heart, confesses all his sins. Forthwith the father orders his investiture with the best robe (i. e., the blood-washed robe of holiness), puts the marriage ring on his hand and shoes on his feet; (i. e., sanctifies him wholly, and sends him out to preach.)

This is a case where the two works of grace came in quick succession, converted when the father embraced him, conferring the kiss of peace, and sanctified on the reception of the robe and the ring and invested with the gospel shoes, confirmatory of his call to preach the everlasting gospel.

Now a brief episode follows relative to the elder son,

whose envy and jealousy are aroused when he hears the extravagant rejoicing over the return of his prodigal brother. He thought they ought to shout over him, who had been so good to stay at home and work, obedient to his father and mother, and conservative of all the home interests. There is no intimation that *he* had *lost* his infantile justification, but the contrary is really affirmed.

V: 29. "And responding, he said to the father, Behold, so many years I serve thee, and never did I transgress thy commandment, and yet thou never gavest me a kid, that I might rejoice along with my friends." This confirms the conclusion that he had not lost his infantile justification; however, it is obvious that he much needed sanctification to take all the fret and worry out of him, and qualify him to join the saints and angels in their rejoicing over his returned brother. The hypothesis that the Bible anywhere, either directly or indirectly, sets a premium on sin, is untenable. While in this case the younger brother had outstripped the elder on the *grace* line, having not only received restoration from his awful backsliding, but sanctification, yet we must recognize the fact that the elder brother at the beginning, received a double portion of the estate, which he has doubtless, by his industry and temperance, decidedly augmented, while his younger brother wasted *his* in dissipation.

28. "But he was angry and was not willing to come in, and his father, having come out, continued to entreat him." Here the history stops, leaving at least, a presumption, and, I trow, a strong probability, that he yielded to the protracted exhortation of his father, came in, got sanctified, and joined his brother in the rejoicings of the jubilant saints and ecstatic angels.

THE STEWARD AND HIS LORD.

Ch. 16:1-13. This man is generally denominated the unjust steward. The world, however, says that he was slandered to his lord as having wasted his goods; consequently his lord calls him to account and takes his stewardship from him; throwing him out on his own resources. In his perplexity (verse 3), the steward said within himself, "What shall I do, because my lord taketh my stewardship from me? I am unable to dig, I am ashamed to beg." The facts thus far corroborate the conclusion that he had dealt honestly with his lord, accumulated by his office, simply defraying current expenses. He had lost both the habit and the ability to perform manual labor, by the long absence from the hardships of rough and assiduous toil. So he is driven to his wit's ends, finally falling on a stratagem.

4. "I am resolved what to do in order that when I am put out of my stewardship they shall receive me into their homes." Calling each one of the debtors of his lord, he said to the first, How much do you owe my lord? And he said, A hundred measures of oil. And he said to him, Take out thy accounts and sitting down write fifty. Then he said to another, How much do you owe? And he said, A hundred measures of wheat. And he said to him, Take thy accounts and write eighty. And the lord praised the steward of unrighteousness because he did wisely: because the children of this age are wiser in their generation than the children of light. "And I say unto you, Make to yourselves friends of the mammon of unrighteousness in order that when it may fail you, they may receive you into eternal habitations."

"Lord" in this parable, does not mean God, but the landlord in whose service this steward had long been employed. The salient point in the parable is the wisdom which the Holy Ghost inspires, and will make us wise unto salvation. It is here illustrated by the temporal shrewdness of this steward. He made these condonements before he gave up the books and really went out of office, doubtless transacting the business privately with each debtor, and by thus doing him a favor, bringing him under obligations to him and preparing the way for the help he would need in the emergencies coming on him: illustrating the transcendent importance on the part of every probationer, to provide for the emergency speedily, when we must give an account of our stewardship. There is no insinuation of apology for fraudulent dealing, in order to provide for temporal emergencies. As a rule, a parable has only about one great salient truth elucidated and enforced. In this that transcendent truth is the wisdom which makes us sacrifice and forfeit everything in order to secure the favor of God and a home in Heaven. It is a universal, patent fact, corroborated by constant observation, that a greater degree of wisdom is manifested in providing for the emergencies of this life than for that which is to come.

The climax of this parable is the commandment (verse 9), "Make to yourselves friends of the mammon of unrighteousness, in order that when it may fail you, they may receive you into eternal habitations." Money is the mammon of unrighteousness, here contrasted with the grace of God, which we ought to seek with more avidity than worldly people seek after gold. While "the love of money is the root of all evils," actually putting a

scepter in the hands of the money-god, by which he rules his millions, sinking them into perdition, yet we must admit that money is the greatest power on the earth; c. g., the British Empire this day rules the world by her money power, because she has been piling up gold in the Bank of England the last thousand years. There ~~is~~ only one possible expedient by which you can make *money* your friend, and that is the real experience of entire sanctification. Get sanctified wholly, and you are more than a match for money. You command it, and it goes to the end of the earth to save souls. Sister Ferguson, of Los Angeles, Cal., has a hundred missionaries in the field. Doubtless many of their converts will get to Heaven before she does, and will be ready, through the notification of the guardian angel, when her frail body fails on earth, to meet her at the pearly gate with a long, loud welcome home.

Pursuant to this warning of our Savior, we should all be so sanctified that we shall have complete control over money and all the things of this world, conducive to the happy welcome into glory, which we all so much desire. Therefore we should not only send our money to the heathen beyond the seas, like the ravens feeding Elijah, to bear the bread of life to famishing millions, but we should utilize the wisdom which the Holy Ghost freely gives, in helping the widows, the orphans, the poor, and doing our utmost to send the light of truth and righteousness into every home far and near, thus bringing all the people we can help under obligations to us, as we are quickly going to deliver up our stewardship and stand before God.

THE RICH MAN AND LAZARUS.

V: 19-31. Here we have the abbreviated biography of two representative men, standing at the antipodes of the world; the one at the top, and the other at the bottom. The Tyrians and Sidonians became immensely rich early in the post-diluvian world, because they managed to get a 'corner' on the manufacture of the beautiful, costly, scarlet robes, bought for immense money, and worn by all the kings of the earth. Meanwhile, the Egyptians reached a similar celebrity for making the fine linen used by the kings for underwear. Here we see a man so rich that he is a king at his own expense, like many money autocrats at the present day. He was a member of the Jewish council; of course, standing at the head of it. He is known throughout the land, honored for his wealth, wisdom, enterprise and philanthropy. We certainly have no reason to believe that Lazarus was the *only beggar* who participated in his benefactions and enjoyed the companionship of the dogs. In process of time the beggar dies, and is carried by the angels to Abraham's bosom; i. e., the intermediate paradise, whither all the O. T. saints went and rested in unmingled joy till Christ led the way into heaven after His resurrection, having abolished that intermediate paradise during His visit thither while His body lay in the sepulchre (Eph. 4:8-10), and leading them all with Him into Heaven. Meanwhile the rich man dies, honored with a magnificent funeral, as the Greek implies, and to his unutterable surprise, finds himself in hell instead of heaven. The Greek reveals that both Dives and Lazarus went to Hades, the latter into Abraham's bosom (i. e., the O. T. paradise), and

the former into the burning tartarus, these two places being separated by a chasm (verse 26) impassable to all finite beings. Every human being living on the earth is this day in the accession of the one or the other; these prominent, contrastive and diametrically opposite characters representing every vicissitude and diversity of life and character in all ages and nations. The fact that Dives was a prominent church member, honorable, influential and pompously funeralized himself, and the mag-nates of the church believing that the angels took him to heaven, while really the devils dragged him into hell, ought to alarm all his successors to look out and be sure that they are always ready to give a reason for the hope that is in them. Many preach 'brotherly love' as a passport to heaven. This man had it, even after he landed in hell, loving his five brothers so that he wanted to send them a missionary to warn them and keep them out of that awful abyss of devouring flame. He selected Lazarus, the hottest holiness crank he had ever known, being unwilling to leave them in the hands of the unsolicitous pastors, who had let the devil get him.

In this notable parable we have *three* silent points; i. e., life, death, and the state beyond. If we are going to live with Lazarus in heaven, we must walk in his track and die as he died encircled by ministering angels. The great trouble is, the people all want to live like Dives. In that case, they will die like him and wake up in hell. He lived for this world and lost his soul. Lazarus lived for heaven and found the angels ready and waiting, when he evacuated that suffering body, to encircle him in their pinions of light and bear him to Abraham's bosom.

THE KINGDOM OF GRACE.

17:20. "Being interrogated by the Pharisees when the kingdom of God cometh, He responded and said, The kingdom of God cometh not by observation, neither will they say, Lo! here or there, for behold the kingdom of God is among you." The E. V. is not tenable, "within you" being out of harmony with the fact that He is speaking to those Pharisees, whom He pronounces hypocrites. The better meaning of *entos* is 'among,' which is perfectly consistent and true, because He and His disciples represented the kingdom in the capacity of King and subjects. The popular idea is very erroneous, because of the prominence given to observable phenomena; e. g., outward signs and manifestations diversified in their character. We should ever profit by His affirmation that the kingdom comes, not by observation; i. e., not by anything we can see or hear, but by the silent lightning of the Holy Ghost. N. B.—The thunder never kills anything; the lightning does all the execution, and makes no noise. In His first advent, our Savior brought with Him the kingdom of grace (Rom. 14:17); when He comes again, He will bring the kingdom of glory. The popular mind in His day was much confused by mixing up the prophecies appertaining to the two advents. We wonder over this confusion, and think they ought to have understood the prophecies more thoroughly, whereas, we are this day confronted by the same confusion and even worse, the most vigorous efforts being made by the preachers of the orthodox churches to actually do away with the kingdom of glory on the earth by twisting even the utterances of Jesus, so direct and

unmistakable, into synonymy with His utterances relative to the kingdom of grace.

THE KINGDOM OF GLORY.

V. 17-22; 18-8. Our Lord now proceeds to differentiate the kingdom of glory, which cometh by the greatest observation, from the kingdom of grace, which is wrought silently by the Holy Ghost in the heart, and without observation.

24. "For as the lightning flashing out of the one part which is under the heaven shineth unto the other part under heaven, so shall be the Son of Man in His day." Here you see the most decisive and unmistakable contrast between the kingdom of grace, which comes not by observation, but by the silent work of the Spirit in the heart, with the kingdom of glory, which is demonstrated in the superlative degree, attracting observation like the lightning, which is the most observable thing in the world. "But in the first place it behooveth Him to suffer many things, and to be condemned by this generation. Whereas, they were all looking for the kingdom of glory then to appear, in the coronation of Jesus at the Passover. He notifies them that it is not coming at that time, and that He is going to die instead of receiving the kingdom of Israel. Then He proceeds to tell them that the coming of the Son of man and the ushering in of His kingdom, will be like it was in the days of Noah, when he and his family went up in the ark; symbolizing the cloud in which the saints will be caught up to meet the Lord; and Lot and his daughters rescued from Sodom; whereby the awful doom of the wicked antediluvians, caught

by the flood, and the Sodomites, consumed by the fire, forcibly symbolize the doom of this wicked world, overtaken in the great tribulation when the Lord comes and takes up His bride. Just as the antediluvians and Sodomites were pressing along, building, buying, selling, and marrying till the awful destruction came, so it will be with this unbelieving generation.

33. "Whosoever may seek to save his soul shall lose it, and if anyone shall lose it, he shall find it." We all come into the world with a bad soul (Adam the First—the carnal mind), which shall die, if we would live forever in heaven. Therefore, if we hold on to this fallen soul, we shall lose our immortal spiritual life. But if we submit to the crucifixion of the carnal mind by the Holy Ghost, we will live forever. *Zoogonessei* means the parturition of animals, giving birth to their young, the animal of course having a real existence in its complete organism before it comes into the aerial world. The word vividly and forcibly describes the transfiguration of the saints, when we will suddenly come out of mortality, retaining our literal personal identity, but passing into a state hitherto never known nor experienced.

34. "I say unto you, on that night, two men shall be sleeping on one bed, the one will be taken and the other be left; two women shall be grinding at the same mill, the one shall be taken and the other left." These utterances set forth a clear and unmistakable presentiment of the rapture in which the saints will be taken up from all parts of the world in their various employments and attitudes.

"Responding, they say to Him, where, Lord? He

said to them, Wherever the carcass is, there also the eagles will be gathered." The buzzard is the eagle species and noted as the scavenger bird, devouring dead bodies. This prophecy was verified clearly and unmistakably in the destruction of Jerusalem: even the Roman battle-flags having the eagle pictured on them, which was the symbol of their nationality.

18:1. "And He spake a parable to them that they should always pray and not faint." The meaning of this is that His people should pray constantly that He should return in His glory to take them up. "Saying, there was a certain judge in a certain city, neither fearing God nor regarding man. And there was a widow in that city, and she continued to come to him, saying, Avenge me of mine adversary; and he would not for a time; but after these things, he said to himself, Though I fear not God nor regard man; because this widow giveth unto me trouble, I will avenge her, lest coming on forever, she may smite me in the face. And the Lord said, Hear what the unjust judge sayeth. Must not God make vengeance in behalf of His own elect, crying day and night, even though He suffer long toward them? I say unto you that He will execute vengeance in their behalf speedily. Moreover, the Son of man having come, will he then find faith on the earth?" The unjust judge here symbolizes God in the isolated phase of His absolute independent sovereignty, while the adversary is the devil, and the woman is the bride of Christ, mourning in her widowhood ever since her divine spouse flew up from Mt. Olivet, walking away on the white clouds into bright glory.

During all these dark centuries of Satan's reign, he

has been constantly persecuted, while the popular church in her fallen state has long ago given up her ascended Lord and ceased to look for Him, having entered into adulterous alliances with worldly lovers. The true, loyal bride of Christ, in her bereavement and widowhood, has continued through the centuries, to cry to God to send back her glorified husband from heaven, that He may put the devil out of the world and give her the victory. You see here the implication is, when the Lord comes, very few people on the earth will have faith for His coming. Hence, the inquiry, "Will He find faith on the earth?" really has a negative answer, not because there will be none looking for Him, but because there will be so few. N. B.—All this is harmonious with the fact recognized throughout the parable, that the true church, the loyal bride of Christ, will be on the constant outlook, watching, waiting, incessantly praying God to send back her Divine Spouse, that He may take vengeance on the devil, her adversary, arrest, chain and put him out of the world: promoting His bride to the subordinate dominion of the world (Rev. 20.)

THE PHARISEE AND THE PUBLICAN.

V: 9-14. Here we have a vivid contrast between dead, formal religion and non-professing worldliness, the *latter* under deep conviction, freely pardoned and gloriously saved; the *former* cloaked with self-righteousness, impenitent, blinded by the devil, makes his bed in hell.

THE DIVORCE QUESTION.

Matt 19:3-9. Here we have the fact revealed that

matrimony actually unifies husband and wife in the divine estimation, so they are no longer two, but one. Such is the nature and character of adultery, that it destroys the matrimonial unity. Then, for the protection of the innocent party, the Prince of Life grants a divorcement, which is simply a ratification of the matrimonial nullification. The word translated divorcement is *apostasia*; i. e., that it develops a radical, spiritual revolution, destroying the work of grace in the heart and relegating the party back to Satan's kingdom, out of which regeneration delivered him. The literal signification of this word involves the utter annihilation of the matrimonial unification, and the return of the recipient, to the celibacy where matrimony found him.

N. B.—This conclusion is tenable only in case of Scriptural divorcement; the country being filled with unlawful marriages and innumerable, illegal divorcements, sanctioned by the local State laws, wherever the parties are financially able to fee a lawyer. "But I say unto you, that whosoever may put away his wife, except for fornication, and marry another, committeth adultery; and the man having married the cast off woman (not as for fornication, and marry another, committeth adultery; above erroneous translation of E. V. has caused much trouble grieving those whom God has not grieved, wrecking souls and throwing a dark shadow over many a home, otherwise bright with the sun of immortal hope. "*Apolelumeneon*," translated 'divorced,' has no such meaning, but simply a cast off woman; i. e., the woman whose tyrannical husband has driven her from home. The reason why the man marrying her becomes guilty of adultery, is because she is still the wife of that cruel husband who

has driven her from home. Our Savior here alludes to Moses, who granted divorcements for incompatibility of tempers; thus choosing the less of two evils. This, Jesus abrogates; *our* dispensation occupying a higher plane than the Mosaic. We find many cases at the present day so complicated that the Mosaic law, on matrimoney, seems to be the best they can do, which is evidently far better than living without law.

CELIBACY.

Matt. 10:12. "His disciples say to Him, If the case of a man with his wife is thus, it is better not to marry. And He said to them, All do not receive this word, but those to whom it has been given. For there are eunuchs who were so born from the womb of the mother; and there are eunuchs who were made eunuchs by men; and there are eunuchs who eunuchized themselves on account of the kingdom of heaven. Let him receive it, who is able to receive it." A eunuch is a man who lives in perpetual celibacy all his life, abstaining from matrimony. Our Lord observes that some are born deficient of the pro-creative organs, while others have been emasculated by human hand, and still others who have rendered themselves eunuchs in the interest of the Lord's kingdom. Among the latter, were the Apostle Paul and Bishops Asubury, McKendre and George. During the middle ages, many of the Lord's people devoted themselves to monastic life; abiding in perpetual celibacy for the kingdom of Christ.

THE LITTLE CHILDREN.

Mark 10:13-16. Here we see many infants brought

to Him for His blessing. Despite the protestations of His disciples, who chided their parents for bringing them, He takes them up in His arms, and continues to bless them copiously, thus confirming uniform New Testament teaching that while our infants are all fallen in Adam, they are redeemed in Christ; so that they are actually born in the kingdom, and get out only by personal transgression.

THE RICH YOUNG MAN.

Matt. 19:30. This young man, who comes running, falling down and worshipping the Savior, is not to be identified with the Pharisees who were so prominent in all His discourses. On the contrary, he is actually a paragon O. T. saint; irreproachable before the law; having kept all the commandments from his youth up.

GOD, ALONE, ABSOLUTELY GOOD.

Matt. 19:16. "Behold one having come, said to Him, Good Master, what thing shall I do that I may inherit eternal life? And He said to him, Why do you call me good? No one is good, but One, and that is God." False exegesis has expounded this as a refusal, on the part of Jesus, to let them call him *good*; a great mistake; it is a recognition of the young man's indirect confession of His divinity; i. e., as much as to say, "You call me good, and such I am; but as God alone is good, therefore you call me God, for such I am." We apply the adjective 'good' to people, frequently, but only in a moral and philan-

thropic sense. Spiritually considered, they are not good people, as that would imply that they had never sinned, which is not true. All sinned similarly, in the 'fall,' while all who have knowingly violated the law of God, have sinned personally. A justified man is a pardoned sinner; a sanctified man, a purified sinner, while a good man is one who *never did* commit sin, the Man Jesus being the only one who ever trod the globe.

JESUS REQUIRES PERFECTION.

V: 20. "The young man says to Him; all these things have I kept from my youth; what lack I yet? Jesus said to him, If you wish to be perfect, go sell all your possessions and give to the poor, and you shall have treasure in Heaven; come hither, follow me." You see from our Savior's response that He requires perfection. The young man *loved* money to-day; i. e., the *love of money*. We see he stumbled over it, and in all probability lost his soul. He was a beautiful and amiable Old Testament saint, only needing sanctification to make him a bona-fide member of the gospel church. We have illustrative parables by thousands on all sides, this day; i. e., people who have spent years walking in the light of justification, suddenly confronted by the gospel of entire sanctification; unfortunately stumbling over it, back-sliding and sinking into perdition.

THE NEEDLE'S EYE.

V:23-26. Here our Lord observes to His disciples when He saw the signal rebuff of the young man, because of his riches; and knowing how exceedingly diffi-

cult it is for the rich to enter into the Kingdom of God; startled them by the affirmation, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." Among the symbolisms of the old dispensation, riches were prominent; e. g., Abraham, Isaac, Jacob and Job were all millionaires; while Daniel was actually prime-minister of a universal empire, counting his gold by millions; God having in this way showered on His prophets and saints temporal blessings, symbolic of the exuberant, spiritual endowments, with which He enriched their experiences. Many devices have been laid under embargo, to harmonize the scriptures with the reasonings of the carnal mind. When a little boy I heard this difficulty ingeniously explained away, alleging that there is a gate leading through the wall of Jerusalem into the city, called the "needle's eye." During both of my visits to the Holy Land, I diligently investigated the Holy City, traveling around its walls and going through the streets, and exploring it thoroughly. There are seven gates entering the city. David's Gate stands on Mt. Zion, leading from Jerusalem into the City of David. The Joppa Gate leads through the west wall, a short distance from its junction with the north wall. The New Gate leads through the north wall, about one-third of the distance from the North-west corner. The Damascus Gate leads through the north wall, about midway. Herod's Gate leads through the north wall near the North-east corner. St. Steven's Gate leads through the east wall near its intersection with the north wall of the Temple, while the Excrement Gate leads through the south wall about

midway, being used for the deportation of the offal out of the City, into the Valley of Jehosaphat. I counted seven gates, oblivious of the *Beautiful Gate*, which leads into the Temple from the east, where the wall of the City and that of the Temple are identical. It makes the eighth. I did not count it, from the fact that it is never used; the Moslems having a prediction that the moment it is opened, their power falls, at Jerusalem. Therefore it has been closed and kept impregnable, ever since the Mohammedans captured the city in A. D., 637. The pulpit allegation above mentioned, certifies that there is a gate entering through the walls of Jerusalem, called the "*Needle's Eye*," and so small that a camel cannot pass through it unless divested of his load. Suffice it to say the whole affair is utterly fabulous and untrue; there being no 'Needle's Eye' Gate, and every gate of the city being large enough for the camel to enter with his load. Another subterfuge from the difficulty here presented by the Savior, is that the Greek word for camel means also a large rope, used to cable a ship. Therefore, an attempt is made to evade the force of this declaration, by applying the word, not to the animal but to the rope. This is also a mistake, no truth in it; because the word for the ship rope, being *kalimos* and that for the animal, *kameelos*. Therefore the parallel argument utterly falls to the ground.

THE APOSTLES THE FIRST RULERS OF THE WORLD, DURING

THE MILLENNIAL THEOCRACY.

V: 27-30. "Then Peter responding, said to Him; Behold! we have forsaken all things and followed thee; what then shall be unto us? And Jesus said to them;

Truly, I say unto you that you who have followed me, in the regeneration, when the Son of Man may sit upon the Throne of Glory, you also, may sit upon twelve thrones, judging the twelve tribes of Israel."

The utterances of our Savior at this point, are clear and unmistakable and susceptible of only the one easy solution; i. e., that during the fulfillment of the prophecy, Rev. 20, it is affirmed that the transfigured saints will rule the world as the subordinates of Christ, during the millennium: meanwhile, the Apostles will be the first rulers of the nation, this being, even now, forcibly corroborated by the fact that there are just about twelve great national and governmental divisions on the earth to-day.

THE ELEVENTH HOUR MOVEMENT.

Matt. 20. In this parable the word translated penny in E. V. is *denarion*, and does not mean *the penny*, but ten pennies. The oriental penny contains a 1 1-2 cts. of our money. Therefore this denarion, which each one of the laborers received a day, was worth 15 cts. Money was not so abundant then as now, and hence the more valuable. This denarion was the regular wages of the Roman soldier. You observe here that they rode out at six o'clock in the morning and hired some; then more at nine. Still others at noon, and at 3. p.m., finally going out at five p.m., they found still others standing idle, who, upon the interrogation, "Why stand ye here all the day idle?" responded, "Because no one has hired us." Then He said to them, Go ye also, into the vineyard and whatsoever is right I will pay you." There is a striking fact in the case of the eleventh hour labor-

ers, for it is said that no one had hired them; involving, at least, a strong suspicion that there was some deficiency about them, in view of which, they were not hired at an earlier hour. The ages have been swiftly rolling away. Six thousand years are almost numbered with the cycles of eternity. God has been calling the world, especially manifesting Himself at the different epochs in by-gone ages. All the chronologies corroborate the conclusion that we are living in the end of the Gentile dispensation, amid the dawn of the millennium. When Jesus bade His church adieu, for His return to Glory, He commissioned it to preach the gospel to every nation, assuring it that He would return on the throne of His glory, as soon as the work was completed. Never before, in the history of the world, was the church so stirred up on missionary enterprise as now. The holiness movement is girdling the globe with heavenly fire and shaking the nations with the gigantic tread of her embattled host, marching on to victory. Wonderful reasons in former ages, unapparent, are now manifest, for demanding a more vigorous prosecution of the war against sin and Satan than ever before. Consequently this eleventh hour movement is simply hiring all the hitherto unused material that she can get her hands on. See what an exceedingly prominent part the women are taking in the present movement! Even the saloons and darkest hell-dens are turning out their blood-washed and fire-baptized witnesses to this wonderful salvation, and sending them to the ends of the earth, to preach the unsearchable riches of Christ. I do believe we are now living in the midst of the eleventh hour movement, permitted to hear the last call and see the people on all sides, falling in line

and marching away to the battlefields. The unity of remuneration, consists in the fact that God Himself is our everlasting reward and our portion, through all eternity. This unity of recompense is not out of harmony with the diversity of remuneration which we frequently find mentioned; because while God is a unit, yet there is an endless diversity in the receptivity of different persons; some appropriating vastly more of God's inexhaustible divinity and infinite grace than others. You find some of these persons murmur against the landlord who hired them. Of course they were counterfeits, as there are no murmurers in heaven. This conclusion is perfectly compatible with the concluding statement; "Many are called, but few elected." These murmurers heard the call but were not elected, and so proved a failure. We observe that all sorts of apparent irregularities are peculiar to this eleventh hour movement, arising from the fact that it is a case of emergency; laying all possible resources and expediences under contribution to evangelize the whole earth and get ready for the coming of the Lord. Oh, how wonderfully this 'eleventh hour' movement is using the diversities of material which have been rejected by all the churches, and how signally is God putting His seal on, to harmonize the most impracticable and inefficient instruments. He is truly raising up from the slums and the jungles, a panoplied army, marching forth under the blood-stained banner of King Jesus, to the conquest of the world, and fast throwing into eclipse the cultured clergy.

UNREVEALED PROPHECY OF JESUS.

Luke, 18:32-34. "For He will be delivered to the Gentiles, will be mocked, insulted and spat upon, and they, scourging Him, will kill Him, and on the third day He will rise. And they understood none of these things and the word was hidden from them, and they did not know those things which were spoken." This is the third prediction of His awful fate and tragical martyrdom awaiting Him in Jerusalem, and you see the clear affirmation, that it was 'hidden from them so they understood none of those things. Why was this? Because the prediction was necessary to the completion of the prophetic curriculum which is the basis of Christian faith in all ages. The concealment was necessary to hold the elements in check, till Jesus could actually complete the atonement and lay down His life and redeem a lost world. If His friends had understood that prophecy, they would have raised an awful commotion, revolutionized the country, fought, bled, and died in His defense. Jesus was the incarnation of mercy: while He proceeded to die for the world, He wanted no blood to flow but His own.

AMBITION OF JAMES AND JOHN.

Mark 10:35-45. Jesus has spent about a week traveling and preaching in Perea, the country of the two and one half tribes east of the Jordan. His face is towards Jerusalem. Vast multitudes hang with breathless silence on His honeyed lips, day by day; thrilled, electrified and bewildered with His wonderful preaching; all

deeply and strangely impressed, that something tremendous is pending. As they know that the Passover is to open in Jerusalem in a few days and see that He is going to it, having omitted that festival a year ago, spending the time in Galilee; because He knew they would crown Him King and the Romans would kill Him if He went. Therefore the general anticipation and a deep conviction is settling down on the people. He will be crowned King of the Jews during the Passover, in Jerusalem. Apprehending this great and notable event and the radical, ecclesiastical revolution destined to follow, James and John, along with Peter, the most prominent apostles, cognomened by the Lord, 'sons of thunder;' ventured to ask Him for the first places in His Kingdom, which they believed would be set up in a few days. Matthew says, Salome, their mother, made the request. I trow it was mutual. Our Lord here responds, "Are you able to drink the cup which I drink and be baptized with the baptism with which I am baptized?"

They responded in the affirmative. Jesus here alludes to the bloody martyrdom which awaited Him. They did not understand Him, but they received it. James, first of all, was beheaded by King Herod, John, miraculously saved from the caldron of boiling oil in Rome, A. D. 95, lived on six years and is believed to have been translated to Heaven alive. Here the Lord notifies His disciples that His kingdom, unlike all others, promotes by humiliation, so that the first in power and influence are really the servants of all. V. 45. "For the Son of Man came not to be ministered unto, but to minister and to give His soul a ransom for many." So in His Kingdom

there is nothing placed before anyone, but service and martyrdom, whereas, it is positively said that He died for all. The many here mentioned, has a subjective signification, meaning only those who in the mercy and providence of God, in all ages and nations, make their way through; finally, landing in Heaven,



CHAPTER X.

THRILLING EVENTS FACILITATING THE FINALE.

Jesus and the multitudes have crossed out of Perea into Judea, at the ford where Israel crossed, under Joshua, opposite Jericho, which is in full view for a dozen miles toward the west, where the Jerusalem road reaches the plain of the Jordan. We have *two* Jerichos prominent in the Bible and another standing at the present day. These three Jerichos represent a right angled triangle; the *old* Jericho of Joshua at the north angle, the *new* Jericho, here mentioned, as standing in the days of Christ, three miles south, and the Jericho now standing; having been built by the Crusaders in the Twelfth Century. The old Jericho of Joshua's time was destroyed, when Israel shouted the walls down; and pursuant to divine prohibition, never was rebuilt. The Jericho of our Savior's time was destroyed by the Romans, in the desolation of the land, A. D. 66-73. The Jericho of the Crusaders is still standing. I lodged in it during both of my tours.

It is now the Jewish Sabbath, our Saturday. Jesus comes to Jericho, accompanied by the mighty host.

BLIND BARTIMEUS.

Mark 10:46-52. Mark gives the account of blind Bartimeus, sitting by the wayside, begging. His attention being arrested by the tread of the mighty host, upon in-

quiry learning that it is Jesus the Nazarene passing by, importunately exclaims, "Jesus, thou son of David, have mercy on me." Many rebuked him, ordering him to desist from his uproarious clamor. But all in vain, as he only exclaimed the more vociferously and persistently. Jesus stops in the road and tells them to call him. Those near by speak to him saying, Be of good cheer; He calleth thee. And laying his cloak down, rising up, he comes to Jesus, (V. 51.) Jesus responding, says to him, "What do you wish that I should do to you?" The blind man said to Him, "Master, that I may receive my sight." Jesus said to him, "Go, thy faith hath saved thee! And immediately he looked up, and followed Jesus in the way." Doubtless Bartimeus went on with Him to Jerusalem, and witnessed His tragic death. In this translation, you see, clearly and unmistakably, that our faith is the measuring line of what we receive from God. Hence the constant pertinency of the prayer, "Lord, increase our faith." Luke corroborates Mark here, in his testimony that the miracle of this blind man took place as they were coming into Jericho; while Matthew certifies that *two* blind men were restored, while He was going out from the city. Doubtless they are all correct, Mark and Luke giving the case of Bartimeus, and Matthew, that of two others.

CONVERSION OF ZACCHAEUS.

Luke 19:2-10. "Behold a man by name called Zacchæus, and he was chief of the publicans and he was rich and was seeking to see Jesus and learn who he was, and was not able for the crowd, because he was small in stature. And having run before them, he went up into a

sycamore tree, in order that he might see Him, because He was about to pass that way. And when he came to the place Jesus, looking up, saw him and said to him; Zacchaeus, hasten to come down, for it behooveth me to abide in thy house to-day." And hastening he came down and received him joyfully. And when they saw it they all murmured, saying; "He has gone to abide with a man who is a sinner. And Zacchaeus standing, said to the Lord; "Behold, Lord, I give the half of my goods to the poor, and if I have defrauded anything from any one, I restore four-fold." And Jesus said to him; "this day salvation has come to this house, as he indeed was the son of Abraham; for the Son of man came to seek and to save the lost."

This notable conversion took place on Saturday afternoon; i. e., the Sabbath. Zacchaeus, though a Jew, had accepted the revenue office from the Roman government, which rendered him exceedingly unpopular among the Jews, consequently, stigmatized him as a 'sinner,' the Greek *armartolos*, being a very strong word applied to the vilest reprobates, both male and female. As he was chief of the publicans, standing at the head of the revenue office in that city, the presumption is that he had never left his business long enough to go away and see Jesus. The Greek *ezeeter* in the imperfect tense, implies continuation. Doubtless he had heard so much about Jesus, that he was already deeply impressed; not only anxious, but determined to see Him. This is illustrated by his climbing the tree, which would be considered very undignified; especially with a gentleman of rank and wealth, enjoying a position at the head of the revenue department. We see how unhesitatingly he sacri-

ficed dignity and popularity that he might see Jesus. The sycamore is the Egyptian fig tree, much larger than the Palestinian. When Jesus sees him He calls him down, at the same time notifying him that He is going to lodge with him, which is very important, because they must quickly enter the wilderness of Judea and pass through it on their way to Jerusalem. The very fact that he came down '*chairoon*,' rejoicing, involves the conclusion that he was actually converted up in that tree. As blind Bartimeus was his fellow citizen, into whose hat he has dropped many a contribution, I trow he came skipping and shouting, his flashing eyeballs radiating the indubitable testimony to the mighty work of which he was the happy recipient. His conversion is also most abundantly and demonstratively enforced by his testimony, "The half of my goods I give to the poor." That was a wonderful jump for a rich-strung Jew, and certainly a sun-burst, gladdening the hearts of the poor. "If I have defrauded any one out of anything I will restore four-fold." The Greek shows that he was actually guilty of fraudulent dealing. He was a loyal son of Abraham, and now that he is converted to God, he is determined to make all wrongs right. The penalty for theft under the law of Moses, was simple restitution; in case of a sheep or a goat, two-fold; in case of an ox, three-fold; in case of a horse or a camel, four-fold. So Zacchaeus is not willing to take any risk in the matter, He has set out for salvation and he is going to have it at any cost. Consequently, he covers the law at a single bound, lighting on quadruple restitution: the highest demand of the violated law. By the time he has thus given the half to the poor and restored all his ill-

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gotten gains four-fold, he is unincumbered with the things of this world and ready to fall in with his neighbor Bartimeus and others, and swell the happy throng already crowding in the track of Jesus; who is still going over the earth, seeking to save all who are lost, like Zacchaeus. Oh, how quickly did salvation come when Zacchaeus got to seeking Jesus, who had been seeking him all his life. So when the seeking is mutual, salvation comes quickly in every case.

DEPARTURE OF JESUS AND HIS TRIUMPHANT RETURN.

11-27. Jesus having already notified Zacchaeus that He will abide over night in his house, which is near by, having gone home with him, halts in front of his door and delivers this beautiful and wonderful parable to the listening multitude, halted and held spell-bound as usual, by His thrilling utterances, on the kingdom, which He illustrates by the parable of a nobleman going to a far-off country to receive a kingdom and returning. Jesus is the nobleman; Heaven is the far country, and the Millennial Theocracy, the kingdom. Previous to His departure the Lord called His own servants; i. e., the Christians and delivers to each one of them a pound; (Greek mina 17½ cts.); and commands them to trade, invest the money and make it as productive as possible till He comes. When He goes away His citizens; (i. e., the people of this wicked world), hasten and send an embassy after Him, notifying Him that they do not want Him to reign over them. In due time the nobleman returns, calls up all his servants, to whom he had delivered the money, and has an investigation to see what each

one has made by investment and traffic. He finds one of them has actually gained ten pounds; he blesses him, bids him hearty welcome to a place in the kingdom which He has brought with him, and invests him with the dominion of ten cities. Another comes and notifies Him that his pound has gained five pounds. He blesses him precisely as the ten-pounder and gives him dominion over five cities in the kingdom which He has brought with Him from the country far away. And a third man comes and says to Him; "Lord, behold thy pound which I have kept laid up in a napkin. For I feared thee because thou art an austere man; thou takest up that which thou has not laid down, and thou reapest that which thou hast not sown." And He says to him; "Out of thine own mouth I condemn thee, thou wicked servant; thou knewest that I am an austere man, taking up that which I have not laid down and reaping that which I have not sown; wherefore didst thou not give my money to the bank, and having come, I would have received the same with the product?" And He said to those standing by, "take the pound from him and give it to the one having ten pounds." And they said to Him; "Lord, he has ten pounds." For I say unto you that to everyone having, it shall be given, and from him not having, even that which he hath shall be taken away from him. Moreover, bring hither these my enemies, who did not wish me to reign over them and slay them in my presence." The enemies here mentioned are the unsavable millions, this day so rapidly crossing the dead line, by committing the unpardonable sin; i. e., imputing the works of the Holy Ghost to the devil, which is the fatal sin of the anti-holiness people, who pronounce all true, vital, Holy

Ghost religion, fanaticism; i. e., imputed to the devil. One of the sure evidences of the Lord's near approach is the phenomenal manner in which the nominal church is rejecting the Holy Ghost by their opposition to His work, especially manifested in the holiness movement, and thus fast reaching an unsavable attitude, by committing the unpardonable sin, which is the blasphemy; i. e., contempt of the Holy Ghost. Matt. 12:31-32. This is the religious hemisphere of Satan's kingdom, which is so fast ripening for destruction. The same was verified in Judaism, when the leading clergy, ruling elders, and (through their influence), the rank and file of their membership, actually so grieved away the Holy Spirit, that they could not be saved. Therefore an awful destruction swept them away, during the Jewish tribulation, A. D. 66-7. Meanwhile, the secular hemisphere of Satan's kingdom is crossing the dead line in the direction of infidelity, with fearful rapidity. These are "His citizens;" i. e., the people of this world, who are 'unwilling to have Him rule over them.' They will perish in the great Gentile tribulation, destined soon, to fill the world with anarchy, (of which we have a prelude in the murder of our President;) deluge it with blood and whiten it with bones. Dan. 7:9-14 and Rev. ch. 16 and ch. 19. The man who laid away his pound in a napkin and kept it, is the anti-holiness professor, who rejects the second work of grace, says, "conversion is enough, I will hold it fast till the Lord comes;" stupidly oblivious of the fact that every Christian is like a bicycle; which either moves forward or drops down. So you see this man turns out to be a hopeless backslider and loses his soul. The pound is taken from him and given to the ten-pounder. Why not

to the five-pounder? Because the ten-pounder will make much more out of it for his Lord than the five-pounder. You see here forcibly stated, the great law of spiritual thrift, illustrated by the financial realm, in which the man who has the most money, can make money fastest. Even so in the spiritual kingdom; the person who has most will accumulate more rapidly than all others. This parable is so clear, perspicuous and forcible, that all whose spiritual optics have been quickened by the Holy Ghost, will see it to their profitable edification; indubitably and irrefutably setting forth the return of Jesus, on the throne of His Millennial Glory, when He will meet the saints, transfigure them, resurrecting the dead and translating the living: thus admitting them into His glorious kingdom, and administering to them rewards and emoluments, according to the efficiency with which each one has utilized the grace given and magnified the redeeming mercy of his Lord.

JESUS ARRIVES AT BETHANY.

John 11:55-57; 12:9-11. He spends the night with Zacchaeus at Jericho. The next day, our Sunday, He walks from Jericho to Bethany, about thirty miles, up the great mountain of Judah and Benjamin, most of the way through the wilderness of Judea, arriving at His delightful retreat, the home of Mary, Martha and Lazarus, in Bethany, at nightfall. "And the Passover of the Jews was nigh, and many went up to Jerusalem from the country, that they might purify themselves. They sought therefore, for Jesus, saying to one another standing in the Temple; what think ye? That He may not

come to the feast? The chief priests and Pharisees had given commandment, that if anyone knew where He was, he should divulge it, in order that they might arrest Him. Then Jesus came into Bethany six days before the Passover, where Lazarus was, whom He raised from the dead. When a great multitude of the Jews knew that He was there, they also came; not only on account of Jesus, but that they might see Lazarus whom He raised from the dead. But the chief priests counselled that they would kill Lazarus because many of the Jews, on account of him, came and were believing on Jesus. The reader makes inquiry in his own mind, why the multitude waited till Jesus returned before they came to see Lazarus. This is explained in the fact that Lazarus, when Jesus raised him from the dead, went away with Him, and accompanied Him in His evangelistic tour through Perea. The resurrection of Lazarus, after he had been dead four days and putrefaction and decomposition had made great headway is conceded the greatest miracle upon record. This so exasperated the high priests and Pharisees that they determined to bring their troubles to a speedy issue by killing Him.

TRIUMPHAL ENTRY.

Having spent Sunday night in the home of Mary, Martha and Lazarus in Bethany, He sets out for Jerusalem Monday morning, along the old Caravan Road, used from the days of Abraham, directly over Mt. Olivet; the nice, macadamized road now in use for carriages, running around it. Bethphage stands on the mountain at

the entrance of the plain, having ascended the eastern slope. From this village Jesus sends out disciples with orders to bring Him a young donkey, unbroken, following its mother, which they are directed to find at the cross road. They also bring the mother by way of convenience in managing the colt. The symbolism would not permit our Lord to ride the horse, which is the symbol of war whereas, the donkey, eminently useful in time of peace and too slow for war, symbolizes the pacific mission on which the Prince of Peace came into the world. When they arrive with the donkeys, they put their garments on the colt and mount Jesus on him, John 12:14. "And Jesus having found a young donkey sat upon him, as has been written; "fear not, daughter of Zion; behold thy King cometh sitting upon the colt of a donkey." As human hands pollute, it was pertinent that the animal which Jesus rode should be unbroken. Now all of the evangelists certify how the multitudes cut down the branches of the trees and strewed the way with palm leaves and blooming flowers, which then abounded (April 10), and threw down their garments in the road for Jesus to ride over them, thus symbolizing their loyalty, for they believed that He would be crowned King of the Jews in Jerusalem, even before the opening of the Passover festival, the following Saturday. V. 13. They took the branches of the palm trees and came out to meet Him and continued to exclaim; "Hosanna, blessed is he that cometh in the name of the Lord, the King of Israel!" This triumphant entry was a brilliant scintillation of our Lord's second coming, when He will ride into Jerusalem,

not on the donkey, but on the cloud. When He passed over the tableland on the summit of Olivet and reached the western slope, descending into the valley of Jehoshaphat, the whole multitude broke out into uproarious shouts, saluting Him as the Son and successor of King David; waving the palms in the air, which were recognized as oriental symbols of royalty. Luke 19:39. "And certain ones from the crowd said to Him, "Teacher, rebuke thy disciples." And He, responding, said to them; "I say unto you, that if these may keep silent the rocks will cry out."

Here we see that our Lord receives and appreciates the worship of praise. Shouting is all right, and acceptable worship; thus endeavoring by exclamations and ejaculations, with adoring wonder, to proclaim and install the majesty of our King. "And when He drew near, He saw the city and wept over it, saying, "If thou hadst indeed known, even in this thy day, the thing appertaining to thy peace! but now they are hidden from thine eyes. Because the day shall come upon thee and thine enemies will throw a bulwark and will close in around thee and press on thee from all sides, and they will slay thee and thy children with thee and will leave not stone upon stone in thee, because thou hast not known the time of thy visitation."

At the spot along this road where Jesus wept over the city, we have a most conspicuous view of all Jerusalem. The Greek Christians have erected a beautiful, snow-white, memorial church, called 'The Church of Jesus' Weeping,' which is an impressive souvenir of this thrilling event in our Savior's biography. He saw in vivid panorama the appalling horrors which

were coming on the city within one-third of a century, when the Roman armies actually besieged, waged a seven years' war, desolated it, selling into slavery and leading into captivity, all who survived the sword, pestilence and famine; leaving the most beautiful and strongly fortified city in the world, without an inhabitant. Matt 21:10-17.

Here we learn that the triumphal procession moved on down Mt. Olivet, crossed the valley of Jehoshaphat, over the great Causeway, ascended Mt. Moriah and entered the Holy Campus, comprising thirty-five acres of land, containing Solomon's Temple and other magnificent buildings, dedicated to Jehovah; but the greater portion of the area, entirely unincumbered with buildings, constituting the Holy Campus, on which the Israelites pitched their tents, during their great national festivals; and all this is included in the word "Temple," as it occurs in the New Testament. Three thousand years have rolled away since John the Baptist introduced Jesus to the people and by his baptism inaugurated Him into His official Messiahship. During all these years the whole country has been agitated, with reference to this Paradoxical Man, really the wonder and the enigma of all students. Unfortunately, the leading clergy, soon turned against him, rejecting Him with contempt; fostering bitter animosities and nourishing against Him the most virulent hatred, gangrene jealousy, and diabolical prejudice and envy, hell could possibly manufacture. Meanwhile His friends have been constantly multiplying in all the land, becoming bolder, stronger and more convinced that He is veritably the Christ.

Already multitudes have been pouring into Jerusa-

lem from all points of the compass, to attend the Passover, wondering in their minds whether Jesus would be there. Then the triumphal procession entered the city and the Temple, amid shouts going up like the roar of the mighty ocean. All classes were clamorous with acclamations of praise to their King. They regarded the donkey-ride as an acceptance of the situation, on His part, as David and Solomon rode on mules when they were crowned. Thousands gazed on the scene with electrified enthusiasm, expecting every moment to see Him crowned King of Israel. Mark 11:11. "And Jesus came into Jerusalem and into the Temple; and looking around upon all things, the hour being already evening, went out into Bethany with the Twelve. You will find no record of His ever having lodged a night in Jerusalem. On this, His last visit, He lodges in Bethany Sunday night and Monday night and Wednesday night; spending Tuesday night in some of the villages of Mt. Olivet; Thursday night in Gethsemane and Jerusalem, in the hands of His enemies; Friday night and Saturday night in Joseph's new tomb.

THE FIG TREE.

Mark 11:12-19. On the following day, having come out from Bethany, He was hungry. Seeing a fig tree afar off having leaves He came, if haply He should find anything thereon, and having come to it he found nothing but leaves for it was not the time of figs. Jesus responding said to it: "Let no one ever eat fruit from thee," and His disciples heard Him. This incident simply appertains to the humanity of our Lord, in which He was

like other people, sin excepted. The beautiful foliage of the tree indicated a high state of vitality and argued in favor of fruit bearing. It was too early in the year (April 11), for the fig harvest. However there is a species of fig tree in that country which retains the fruit all winter and ripens in the spring. So this was presumed to be a winter fig tree. We have already seen in other scriptures that the fig tree emblemizes the Jewish people, **who at that time were in a high state of prosperity, both nationally and ecclesiastically**; as symbolized by the copious foliage of this tree, while really they were spiritually dead and destitute of the fruit of holiness. (Romans 6:22) The sudden and hopeless withering of the tree, which speedily followed the anathema pronounced by our Lord, vividly symbolizing the awful castigatory judgments, coming speedily on the Jewish people, during the invasions of the Roman armies.

CLEANSING OF THE TEMPLE.

Mark 11:15-18. "And they came into Jerusalem, and Jesus, having come into the Temple, began to cast out the buyers and the sellers and He overturned the tables of the money-changers and the seats of those selling doves; and He did not permit that anyone should carry his vessel through the Temple. And He was teaching, saying to them; Is it not written, My house shall be called the house of prayer to all nations? but you have made it a den of thieves." And the scribes and chief priests heard and they were seeking how they should kill Him; for they feared Him because the whole multitude were delighted with His teaching. Luke 21:37. And

during the day He was teaching in the Temple, every night he went out and lodged in the Mount which is called that of Olives. And all the people were assembling unto Him in the Temple to hear Him. You remember He cleansed the Temple while attending the first Passover, entering upon His Messianic office, by that significant act, which was the peculiar prerogative of the high priest alone. There was a great traffic in sacrificial animals, which Jews, coming from the ends of the earth, would purchase, in order to offer their sacrifices. The money exchange was also an important business, as none but Jewish coins were received in the Temple treasury; and the Jews from the ends of the earth attended these festivals, having Greek and Roman money, which must be exchanged for the Hebrew coins. The reason why these dealers of the sacrificial animals and money exchange are called thieves, is because Jesus knew that they cheated the people. If you cheat a man out of a dollar, you are a condemned thief at the bar of God. These two cleansings of the Temple clearly prove the necessity of both regeneration and sanctification, so to cleanse the heart, which is symbolized by the Temple, that God will dwell in it forever. Our Lord is also going to cleanse the Temple again when He comes in His glory, thus illustrating the third work of the Holy Ghost in the heart; i. e., glorification. The first work removes all condemnation; the second takes away depravity, while the third and last, which you receive in death, sweeps away all infirmity: investing you with angelic perfection; Christian perfection having been received in sanctification.

THE POWER OF FAITH.

Mark 11:20-26. "In the morning, going along, they saw the fig tree had been withered up from its roots. Peter, remembering, says to Him, Rabbi, behold the fig tree which you execrated is withered away. Jesus answering, says to them, Have the faith of God. Verily I say unto you, Whosoever may say to this mountain, Be thou plucked up and cast into the sea, and may not doubt in his heart, but believe that those things which he says do take place, it shall be so unto him. Whatsoever ye ask, praying, believe that you just now received them, and ye shall have them."

This deliverance of our Lord on the subject of prayer is a stunner to the weak faith of the church. It is so positive and clear that all efforts to explain it away have proved abortive in all ages. The plucking up of the tree and casting it into the sea, is a physical miracle, illustrative of the paradoxical achievements here imputed to omnipotent faith. The great salient and culminating affirmation in verse 24,—“All things whatsoever you ask, praying, believe that you just now received them, and they shall be unto you.” The R. V. says “have received them,” which is rather too strong, involving the liability to let go your grip and rest in the hypothesis that you already have the blessing you ask, and consequently desist from seeking, which might eventuate in utter and final defeat. The E. V. “believe that you do receive them” involves the liability of keeping you forever in the present tense, and never reaching the finished experience. The passage is really difficult to translate, the true Greek being *elabete*, in the second aorist

tense; not an adequate of the aorist tense, which is performed; hence I translated it "believe that you just now received." The R. V. "have received" is our perfect tense, which is not an adequate of the aorist, which is not in the English language. The fact is, we are to believe that the answer comes contemporaneously with the petition. Therefore, when we truly ask in faith, while we are asking, the Lord actually does it instantaneously and completely.

HIS AUTHORITY QUESTIONED.

V. 27:33. Jesus gave himself tremendous notoriety by driving out all those buyers and sellers and money changers, who were not in the Temple building, but on the Holy Campus, all of which, including thirty-five acres, was denominated "the Temple." In the ejection of these people with their sacrificial animals and foreign money, He exercised the prerogative peculiar to the high priest only. Now you observe that He simply refers them to the baptism of John for His authority, illustrating clearly that He received His priestly authority by the baptism of John. You see He here catches them in a dilemma from which they could not and did not extricate themselves. If they decided that John's baptism was not from God, they feared an uproar, as John was so very popular and looked upon by all the people as a prophet sent from God; consequently they were afraid that the multitude would stone them. If they said it was from God, they knew He would respond, "Then why did you not believe on Him"; consequently they simply answered, "We know not."

THE TWO SONS.

Matt. 21:28. "But what think ye? A man had two sons; coming to the first he said, Son, go to-day, work in the vineyard. And he responding said, I am not willing, and afterward repenting, he departed. And having come to the second he said likewise. He, responding said, aye, Lord; and he went not. Which one of the two did the will of the father? They say to him, The first. Jesus said to them, Truly I say unto you, that the Publicans and Harlots go before you into the kingdom of God. For John came to you in the way of righteousness and you believed him not; but the Publicans and Harlots believed him, but you seeing, repented not afterward, in order to believe him.'

In this parable the Gentiles are the first to sin, as God called them two thousand years before He called the Jews. They refused from the start, proving delinquent. When He called the Jews they said, "All-right, we go, but afterward proved unfaithful; while the Gentiles received the gospel, and after a refusal of four thousand years, went and did nobly. Here we see, while looking these leading preachers and church officials in the face. He says the Publicans and Harlots go into the kingdom of God before you; i. e., they are more easily saved than you are. This is everywhere illustrated this day in our evangelistic work. Slumites are more easily reached than the proud formalists occupying the prominent places in the church.

THE WICKED HUSBANDMEN.

Matt. v. 33-41. The vineyard here is the church, and the

Jews, to whom God committed it, the husbandmen. They stoned the prophets, cut off the head of John the Baptist, and crucified God's own Son. The result was, God vindicated His church, His prophets, and His Son by sending on them the awful retribution of the Roman armies, who desolated their land and destroyed their city, slew their people and sold them into slavery, actually annihilating the Jewish policy forever.

43. "Therefore, I say unto you, that the kingdom of God shall be taken from you and given to a nation, bringing forth the fruits of the same." This is a demonstrative truth of the identity of God's church in all dispensations, as "kingdom" here can mean nothing but the church, which was taken from the Jews and given to the Gentiles. The vineyard was not destroyed, but the wicked husbandmen were slain, in divine retribution, under the perfect administration of God, for the awful crime of killing His servants and son.

42. "Jesus says to them, Have you never read in the Scriptures, The stone which the builders rejected, the same has become the head of the corner? And the one falling on this stone shall be dashed to pieces; and on whomsoever it may fall it will grind him to powder." The great oriental stone buildings are supported by towers, which hold them steadfast amid all perturbation. The chief corner-stone (i. e., the head of the corner) supports this tower. Here He affirms that every one falling on this tower shall be dashed to pieces; i. e., every sinner in the agony of conviction, falling on Jesus, will be broken all to pieces and reconstructed into a new creature; thus gloriously saved. While every one on whom this tower may fall, it will grind him

to powder: i. e., the sinner who will not have His mercy is compelled to receive His justice, the horrific retribution of eternal destruction.

MARRIAGE OF THE KING'S SON.

Matt. 22:1-14. Heaven is described in the Bible as a wedding festival in perfect bliss and ineffable glory, moving on forever. Hence this wedding festival began with Abel and will sweep on till the latest posterity of Adam's race shall have a chance to respond to the invitation and sit down with the royal guests. "He sent his servants to call those who had been invited to the wedding, and they were not willing to come." The old prophets had been inviting them in all ages. Eventually the grand culmination supervenes and He sends His Son into the world to enter into wedlock with His blood-washed bride. Again he sent other servants, saying, "Tell those who have been called, Behold, I have prepared my dinner; my oxen and my fatlings have been slaughtered, all things are ready; come ye to the wedding." Now He sent John the Baptist and the apostles to extend them an especial invitation. "And they, being careless, went away; one to his farm, and one to his merchandise. The rest taking his servants, insulted and slew them." They slew John the Baptist but a short time before this utterance; Jesus Himself, only two days afterward, and Stephen and many others at a very early date. "The king, hearing, was angry, and sending his armies, slew those murderers and burned up their city." This awful prediction was utterly fulfilled in the terrible retributions inflicted on those very people and their city

by the Roman armies within the lifetime of that generation. "Then he says to his servants, Indeed the wedding is ready, but those having been invited were not worthy. Go, therefore, into the crossings of the highways, and so many as you may find, call to the wedding. And those servants having gone out into the ways, continued to lead in so many as they found, both bad and good, and the wedding was filled with guests."

This is the call to the Gentiles, verifying the great commission to preach the gospel to every nation, giving all a chance. We see here there is no difference between the bad and the good; i. e., the immoral and wicked, reprobate and debauched, and also, the morally good having even an irreproachable character in the estimation of the world. All are sinners by nature and forever lost, unless they fly to Jesus and lay hold on the infallible atonement, which is made for the sins of the whole world. He goes on, observing that the king comes in to look upon his guests, and finding one without the wedding garment, he at once accosts him, asking him, Friend, why comest thou in hither without the wedding garment? Finding him dumbfounded and utterly unable to give a reason for this, he ordered his servant to bind him hand and foot and cast him out into outer darkness, where there shall be weeping and wailing and gnashing of teeth. The wedding garment which seems so indispensable, an actual *sine qua non* to a place in heaven, is none other than the blood-washed robe, which Jesus alone can give. You see this man, dumb without it, is forcibly illustrated in the noisy clamor of sanctified people, and the observable dumbness of the unsanctified, the former always glad of a chance to tell of the

wonders of the cleansing blood and exhibit the spotless snow-white robes which they wear, while the latter remained comparatively reticent in our testimony meetings.



CHAPTER XI.

FAREWELL TO THE TEMPLE.

The Holy Campus, including thirty-five acres of land containing the Temple of King Solomon and many other magnificent buildings and a camping ground for the myriads of Israel, during their great national festivals, was sacred to the people of Israel; all Gentiles rigidly prohibited therefrom, entering it on penalty of death, was, through all ages, to the children of Abraham, an earthly paradise, the symbol of Heaven. Here Jesus began His ministry by cleansing the Temple, and now finishes it by a second cleansing, confirmed by His strong and continuous preaching those three days, Monday, Tuesday and Wednesday.

TRIBUTE TO CAESAR.

Now the Pharisees and Herodians suspend their notorious and irreconcilable antagonism, the former, being the most loyal and zealous supporters of the Mosaic institutions, and the most rigid devotees of the Theocracy, and the rankest enemies to the Roman government; and the latter, the Roman political party, not only supporting, but administering the Roman government. Like the warring sects now-a-days, dropping their controversies to unite all their forces against the holiness movement, so the Pharisees and Herodians (i. e., dead religion and politics) unite against Jesus. They lay all their wits

under contribution and concoct a scheme with the two horns of a dilemma, feeling sure they will gore Him with one or the other. They proceed to interview Him in reference to paying tribute to Cæsar. If He answers in the affirmative, the Pharisees are ready to arrest and bring Him before the Sanhedrim for disloyalty to the theocracy. If He answers in the negative, the Herodians are ready to arrest and arraign Him before Pilate, under charge of disloyalty to the Roman government. They feel perfectly sanguine of success, apprehending no possible escape from the entanglement into which they are driving Him. How they are dumbfounded when He simply responds, "Render unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Mark 12:13-17.

THE RESURRECTION.

Matt. V. 18-27. Now that He has so signally dumbfounded the leading orthodox denomination and the most influential political party, the Sadducees, notorious for their heterodoxical views of spirituality and the resurrection, proceed to attack Him with a puzzle which they have concocted and believed to be utterly incompatible with the problem of the resurrection of the dead. They now present their enigma: "There were seven brothers among us; one of them married a woman and died; the second brother then married her and died; and so the third, fourth, fifth, sixth and seventh, the woman surviving them all. Now tell us, in the resurrection, whose wife shall she be, for they all had her?" (Luke 20:34). Jesus responds, "The sons of this age marry and are

given in marriage, but those being counted worthy to reach that age and the resurrection, neither marry, nor are they given in marriage, for they are not able yet to die; for they are like the angels, and they are the sons of God, being the sons of the resurrection.'

He now alludes to the burning bush, when God said to Moses, "I am the God of Abraham, Isaac and Jacob." Jesus makes this argument in favor of the resurrection, observing that He is not the God of the dead, but of the living; as in the divine estimation, Abraham, Isaac and Jacob were all living at the time God spoke to Moses out of the burning bush. Man is a trinity, consisting of spirit, mind and body. Therefore God looks upon him in his integrity, the body being really immortal like the soul, death being only a sleep.

SEXHOOD PECULIAR TO MORTALITY.

We see from our Lord's exegesis of the resurrection, that the matrimonial state is not there continued; it is simply peculiar to this life, having in view the propagation and perpetuity of the species. In Him there is neither male nor female (Gal. 3:26). As above quoted, in the resurrection we are like the angels, with whom there is no such thing as sexhood. In the resurrection the body is transfigured and glorified and spiritualized, so that we are like the angels who have no mortal bodies.

THE TWO GREAT COMMANDMENTS.

Mark 12:28-34. Jesus is here interviewed by a certain theologian, asking Him, "What is the great com-

mandment in the law? And Jesus said to him, Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment. The second is like unto it, Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. Much fanaticism and delusion have always prevailed on keeping the commandments, leading people into dead ritualism and dry legalism. Here you see the full solution of the whole problem; Paul tells it *multum in parvo* (Rom. 13:10), "Love is the fulfilling of the law." Hence you see Jesus and Paul settle the question, that the commandments are all focalized into one, and that is, *love*. Then, away with legalism, with all its forms and phases and boasted pretension! Love, not only includes all the commandments, but everything required by the law and the prophets. Therefore, if you have the divine love of regeneration and the perfect love of sanctification, you really have it all. This divine love is the very essence and quintessence, sum and substance of Holy Ghost religion. With it you are all-right, and without it you are all wrong. It is not indigenous in fallen humanity, but exotic, "poured out into the heart by the Holy Ghost, who is given unto us" (Rom. 5:5).

ENIGMA OF THE CHRISTHOOD.

V:35-37. Here Jesus interrogates them how Christ is David's Lord and his Son. In their ignorance of the two natures in the Christhood (i. e., the divinity, which is the eternal God, verily David's Lord; and the humanity, which is really the lineal posterity of David), they are puzzled and hopelessly entangled.

MINISTERIAL AMBITION AND TYRANNY.

Matt. 23:1-12. "Then Jesus spoke to the multitudes and His disciples, saying, The Scribes and Pharisees sit in the seat of Moses; therefore, all things whatsoever they command to observe, do you observe and perform, but do not according to their work, for they say, and do not. For they bind burdens heavy and difficult to be borne and place them on the shoulders of the people; but they do not wish to touch them with their finger." History repeats itself over and over as the ages roll on. This day there is a cry of oppression going up to God. The clergy in all lands laying heavy assessments on the people, in which they themselves do not participate, but live in affluence, like princes of the earth, and so unlike the penniless followers of the lowly Nazarene. "But they do all their works to be seen by the people. They broaden their phylacteries and enlarge the borders of their garments." They love the first couch in the feasts, the first seats in the synagogues, and salutation in the forums, and to be called by the people, "Doctor, Doctor." "Be not called Doctor, for one is your Teacher, even Christ; and you are all brothers. Call no one your father upon the earth, for one is your Father, who is in heaven." Here our Savior utterly sweeps all ministerial ambition from the field of gospel privilege and activity, condemning the Protestant doctorate and the Roman Catholic fatherhood, outright and indiscriminately; recognizing and affirming the common brotherhood of God's universal family.

Brethren! all who disagree,
That should have charity to please us;
Union there cannot be,
Unless that we be one in Jesus.
One as He is one in God;
In spirit and in disposition.

This the Holy Scriptures teach;
'Tis plain without an exposition.

Ambition and tyranny dominate over the clergy this day,
as in by-gone ages; like avenging specters, disseminating trouble and sorrow, cavil and confusion, and especially in opposition to holiness, everywhere in their wake.

WOES PRONOUNCED ON THE SCRIBES AND PHARISEES.

V:13. "Woe unto you scribes and Pharisees, hypocrites! because you shut the kingdom of heaven against the people, for you do not enter in, neither do you permit those coming in to enter." If the leading clergy had received Christ and His gospel under the preaching of John the Baptist, the rank and file of the Jewish church would have followed like sheep, responsive to the shepherd's voice. The same is true today; if the leading preachers of different denominations would receive the holiness movement, which is Christ in the abstract, the members would follow by millions, shake the earth by the tread of Zion's conquering host; move on, girdling the globe with salvation and holiness to the Lord, thus expediting the coming of our King. You see here, that the preachers actually held the key to the kingdom of heaven; i. e., to the Lord's great salvation. They are the custodians of the precious word of gospel grace;

they can preach it "with the Holy Ghost from heaven" and lead millions into the kingdom, or explain it away or otherwise destroy its force, and thus let the people drop through their fingers into hell.

THE ALTAR SANCTIFIETH THE GIFT.

Matt. V.:19. Christ is the altar. Heb. 13:10. When we consecrate all to Him, known and unknown, present, past and future, for time and eternity, then we have nothing to do but simply believe this wonderful assertion, that the altar sanctifies the gift. When thus fully consecrated, you are the gift; therefore, it sanctifies you.

THE WOES ON THE SCRIBES AND PHARISEES.

Matt. V:23. "Woe unto you scribes and Pharisees, hypocrites! because you tithe mint and cinnamon, and you have passed by the weightier matters of the law; of mercy, judgment and faith. It behooveth you to do these, and not to omit those." The Jews paid their tithes in kind, extending thereto everything they produced, even garden vegetables and all sorts of fruits. While Jesus commends the verification of the tithe law in every ramification, He terrifically anathematizes them for neglecting the weightier matters of the law; i. e., judgment, including the whole problem of justification, doctrinal, experimental and practical; including the pardon of actual transgression, acquitted from all the claims of the violated law, which supervenes in entire sanctification; and the final and eternal absolution of the gift for sin; actual and original, before the final judgment bar.

Mercy is the normal fruit of love, which the law of

the Lord constantly demands, exhibitory of that deep, abiding and amiable grace dispensed by the Holy Ghost to all faithful and obedient souls; while the beautiful grace of faith actually underlies the entire superstructure of the new creation.

V:24. "Ye blind guides, straining out the gnat, but swallowing the camel." Here our Savior sets forth the glaring inconsistency of the leading preachers and church rulers in His day, magnifying externals; (i.e., ceremonial purity) and minifying internals; i. e., the deep spirituality of the redemptive economy. The gnat and the camel are both unclean animals, the former the smallest, and the latter the largest in that country. The poor, blind, religious guides, both clerical and laical, were so punctilious in the observance of the law appertaining to clean and unclean, that they were very particular to strain the wine and milk which they drank, lest there might be a gnat somewhere in it. Then what is the meaning of swallowing down the camel? Why, the camel is the largest animal in all that country, and unclean, according to the law of Moses, and here, emblemizing the awful wickedness of those people, amid all the religious zeal. While they are particular about things which are of no value (i. e., like swallowing the gnat, which would not hurt them), yet they are so lax and delinquent in reference to the real essential of salvation, that they are going down to hell and leading the people with them. To swallow a camel would be certain and irretrievable destruction; i. e., death and damnation. We find this same glaring inconsistency prevalent this day; i. e., the prominent church leaders exceedingly punctilious and imperative about non-essen-

tials, while they neglect the great subject of experimental and practical holiness, forgetting that God says, "Without holiness no man shall see the Lord" (Heb. 12:14).

Matt. V. 27. "Woe unto you scribes and Pharisees, hypocrites! because you are like whitened sepulchres which are indeed beautiful without, but within they are full of dead men's bones and all impurity. Even as you also appear to men, without, indeed righteous, but within you are full of hypocrisy and iniquity." What awful preaching to the leading preachers and ruling elders of the church! You say that is not the state of things now. Beware that you do not mistake. Humanity, the devil, sin, the world, law, truth and God; and, we may also add, Satan, are uniform in all ages. The Bible is our looking-glass, in which we see men, angels and devils as they really are.

29. "Woe unto you, scribes and Pharisees, hypocrites! because you build the tombs of the fathers and ornament the sepulchres of the righteous, and you say, If we were in the day of our fathers we would not be partakers with them in the blood of the prophets. So you testify to yourselves that you are the sons of those who murdered the prophets, and you fulfill the measure of your fathers. Ye serpents, generations of vipers, now can you escape from the damnation of hell?" This awful preaching in the faces of the leading clergy and laity of the proud, popular church, enraged them into paroxysms of animosity, till they literally thirsted for His blood. Thus He beards the lion in his den, despite his roaring and gnashing his teeth, making them so awfully mad that they never rested until they saw Him nailed to the cruel cross.

"Therefore, behold, I send unto you prophets, wise men and scribes; some of them you will kill and crucify and scourge in your synagogues and persecute from city to city; in order that all the righteous blood shed upon the earth, from the blood of the righteous Abel unto the blood of Zacharias, the son of the blessed. (Not Barachias, as in E. V. Barachias is a Hebrew word which means blessed. Zacharias was not the son of a man by the name of Barachias, but he was the son of Jehoiadab, the priest who was a true, godly man, and hence called "blessed," 2 Chron. 24:22) whom you slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation.

This was awfully verified in the destruction of Jerusalem; during which, those very priests and ruling elders, to whom He preached this awful sermon, perished most miserably by sword, pestilence and famine, V. 37. Oh, Jerusalem! Jerusalem! thou that slayest the prophets and stonest them that were sent unto thee! how frequently would I have gathered thy children together in the manner in which a hen gathereth her brood under her wings and ye were not willing! Never, in all the ages since creation's dawn, did people enjoy privileges so ample, wonderful and heavenly as those very Jerusalem-ites. If they had received their own Christ with appreciative hearts, He would not only have filled them with Heaven on Earth, but have honored them above all the people in the whole world; making them the heralds of the heavenly kingdom, to the ends of the earth. All this and infinitely more than we can think or imagine, did they forfeit by rejecting Christ. V. 38. Behold, your house is left unto you desolate.

A. D. 66. Gallus Celcius, the Roman general, laid siege to Jerusalem, followed in A. D. 68 by the Emperor Vespasian, who was succeeded by his son Titus in A. D. 70, who prosecuted the war to its awful end in A. D. 73, not only desolating, but depopulating the land; a million of Jews perishing by sword, pestilence and famine; a million more sold into slavery, till the market was glutted with all nations and no one would bury them. Finally the surviving remnant, and mighty host were led captive to Rome and committed to imperial servitude and used to build the great coliseum, the largest building in the world, 1,800 feet in circumference, and 160 feet high, solid stone wall up to the eave;—the grand Imperial Theatre. “For I say unto you, you can see me no more, until you can say, Blessed is he that cometh in the name of the Lord.”

Two years ago I was in that country and was informed by good authority, that there were fifty-five thousand Jews in Jerusalem alone, and two hundred thousand in Palestine. When I was there in 1895, there were only one hundred thousand in all the land. Ten years previously there were only ten thousand; while in 1874 there were only five thousand. The wonderful stir which the Zionist is now making among the children of Abraham in every country under heaven, having for their object the recovery of the Holy Land, is, in connection with the rapid and abundant immigration, pouring in from every country under heaven, exceedingly ominous of the Lord's speedy return to the earth. I trow when He comes to take up His bride. He will so reveal Himself to His consanguinity, as to awaken a wonderful conviction among the Jews, especially those gathered in the

Holy Land. Zacharias, the prophet, says *two parts*; i. e., two-thirds of those gathered in Palestine, will be cut off during the tribulation; thus eliminating the unsavable element; meanwhile, the elect third, Rom. 11, will get saved, sanctified, and so filled with the Spirit, that they will enjoy the immortal honor, verifying this prophecy of our wonderful Christ; i. e., meeting Him with a shout; saluting Him, "Beloved, brother Jesus, Shiloh of prophecy, Redeemer of Israel, Messiah of God and Savior of the world!" thus crowning Him King of Israel in the succession of their father, David. Thus the Lord wound up His ministry in the Temple where He preached so much and wrought so many miracles.

THE WIDOW'S MITE.

Mark 12:41-44. Having spent these three days preaching to the vast multitudes assembled on the Holy Campus in front of Solomon's Temple, and finished his work there, bidding them adieu; thrilling them with the prophecy, that when He comes again they will receive Him; i. e., the same Jewish people, after the ingress and egress of many generations. Walking out, halting in front of the treasury office and seeing many rich people throwing in their exuberant contributions, a poor widow comes along and throws in two mites (i. e., 3-4 cts.), the full amount of her estate. Jesus, in the exercise of His omniscience, recognizes her great liberality in giving *all she had* and pronounces on her the highest encomium; certifying that she has cast in more than all the balance. We must remember God is not poor. He says, "If I were hungry I would not tell you. The cattle upon a thous-

and hills are mine." So go away with your *strawberry* festivals and ice-cream suppers. They are an insult to God.

THE WISE MEN OF THE WEST COME TO SEE JESUS.

John 12:20. "And there were certain Greeks among those that went up to worship during the feast When they came to Philip, who was from Bethsaida and asked him saying, Sir, we would see Jesus. Philip cometh and telleth Andrew, and they tell Jesus." When He was born in Bethlehem, the wise men of the East came, acknowledged and worshipped Him. Thirty-three years have rolled away. The time of His departure has arrived. Here we see that the wise men of the West representing Europe and America; as those of the East, represented Asia and Africa, have come to salute, hear, acknowledge and worship Him as He is winding up His work and bidding the world adieu. These Greeks were proselytes of the gate, being Gentiles and not having passed through the regular proselytic *modus operandi*, necessary to change them from Gentiles into Jews. As it was a penalty of death for a Gentile to put his foot inside of the Holy Campus, they often came during the great feasts, (i. e., camp-meetings), and worshipped without the gate. There are only two gates through which we can now enter the campus, the west gate and the north gate, the Beautiful Gate entering the east, in use at that time, is now closed and has been 1260 years, ever since the Mohammedans conquered the country and captured Jerusalem; in consequence of a Moslem prophecy, that their power will fall at Jerusalem the very hour

that gate is opened. These Greeks had come to the gate to worship, during the Passover. A beautiful and consolatory truth is evolved in the coming of the wise men of the East, at the beginning of our Savior's earthly life, and the wise men of the West at the close, omens of the inspiring prophecy that He is to girdle the world in His arms, and His glory shall cover the earth as the waters cover the sea. V. 23. Jesus responded to them saying; "The hour has come that the Son of man may be glorified. Truly, truly, I say unto you, except a grain of wheat fall into the ground and die, it remaineth alone; but if it die, it produceth much fruit."

This truth enunciated in our Lord's sermon to the Greeks is at once deep and comprehensive. They were the most learned people in the world. So this profound preaching was well adapted to them. This fact in agriculture is patent to every farmer. When the wheat is sowed, if rain does not come sufficient to rot the grain, the crop will be a failure. It will sprout, but soon die, the last hope of bread, evanescent forever. The starch constituting the bulk of the grain is transformed into sugar, when there is sufficient moisture to decompose, i. e., rot the grain. When it first germinates, the young sprout is too delicate to appropriate its living from the soil. Consequently it is dependent on the starch in the grain, for decomposition and the development of sugar to nourish it till the spongioles reach down and absorb nutriment from the soil. This truth beautifully elucidates the gracious economy. In regeneration, the new life is germinated in the heart. Then if the old body of sin does not die, i. e., sanctification does not supervene, the new life will evanesce. When Sampson slew

the lion, he soon found the carcass full of honey and he went along eating it. So the young convert needs honey to eat. If he does not get it he starves to death. Oh, the wreck and ruin of souls in the popular churches at this point! They get converted and do not get sanctified. Consequently they backslide. V. 25. "He **that** loveth his soul shall lose it, but he that hateth his soul in this world shall preserve it unto eternal life." The sinner has but one soul, and that is a bad one. The sanctified man has but one soul and that is a good one. The unsanctified Christian is James' double soul (Gr., E. V., double-minded) man. In regeneration this bad soul with which we were born, i. e., the carnal mind; is conquered, and grace given to keep it down. In sanctification the old soul (i. e., the carnal mind) is taken away, leaving the new soul (i. e., the mind of Christ) "monarch of all He surveys," and His rights disputed by none.

While Jesus was preaching this beautiful truth at the gate, a voice like thunder came from Heaven saying, "I glorified thee and will glorify thee again." Jesus left his glory to come down, suffer and die. When He returned to Heaven He received it again.

THE MAGNETISM OF CHRIST.

31. "Now is the judgment of this world; now the Prince of this world shall be cast out, and if I may be lifted up from the earth, I will draw all people toward myself." The vicarious sufferings and death of Christ, really perfected the plan of salvation, satisfying the violated law, utterly removing the necessity for the dam-

nation of any, eternally blockading the gates of hell from all penitent, believing souls, and throwing wide the portals of Heaven to every responsive, appreciative heart. Consequently it utterly defeated the devil and cast him out, after a reign of four thousand years over the world, almost without a rival. His ejection began at Calvary, and has been going on ever since, to be finally consummated when the Lord comes in His glory, arrests him and takes him out of the world.

The crucifixion of Christ is a great and universal magnet, drawing every human soul. This is the grand, salient truth superscribed on the gospel banner of free grace and dying love for every human being in the world. Hence it is the battle cry of every gospel meeting. While this is true and sweetly, gloriously and triumphantly consolatory, yet we must not dwarf the gospel by making it one sided. God saves no man till he wants to be saved. Salvation means the utter destruction and eternal damnation of all sin and the desire for purity, paramount to every other. You see I do not give the E. V. translation of this passage, "will draw all men to me." The word translated "to" is *pros*, the first meaning of which is toward. The rule of translation is, to use the first meaning, if it is in harmony with the context.

While Jesus is the great Magnet of a dying world, wielding a wonderful drawing power, yet He draws no one to Him, but only toward Him. If the human will reciprocates the drawing, the soul will soon meet Him and get saved. If he is not willing to forsake all sin, abandon himself unreservedly and eternally to God, he will go down to hell despite all the magnetism of Calvary. He winds up His sermon to his Greek audience by

some beautiful allusions to the fact that He is the Light of the world, and all His true followers, the sons of the Light. V. 36. Jesus spoke these things, and having gone away was hidden from them. This is Wednesday and early in the afternoon. The next two days are understood from time immemorial, as the preparation for the Passover, the greatest of all Jewish festivals. An extraordinary enthusiasm has invaded all Israel and much of the Gentile world, focalizing in this Passover, accompanied by the anticipation on the part of many, that He will certainly be crowned King of the Jews. The multitudes who shouted Him 'welcome' on the preceding Monday as He rode into Jerusalem on the donkey, had waited these three days, spellbound by His wonderful preaching, and in constant anticipation of an opportunity to crown Him King. Consequently, He finds it necessary to rid Himself of this eagerly waiting throng, as frequently, hitherto referred to, by rendering Himself invisible.

JUDICIAL BLINDNESS OF THE JEWS.

37-41. He having done so many miracles in their presence, yet they were not believing on Him, in order that the word of Isaiah, the prophet, may be fulfilled, which he spoke, "Lord, who hath believed our report and to whom is the arm of the Lord revealed? Wherefore were they not able to believe? Because Isaiah said, they have blinded their eyes and hardened their hearts, in order that they may not see with their eyes and understand with their heart, and turn and I may heal them."

This illustrates the fact, that when we reject light

and prefer darkness, God takes it away, leaving us to the darkness of sin and folly. The Jews had a vastly more terrible responsibility than Sodom and Gomorrah, or Tyre and Sidon, which were destroyed for their wickedness. That is the reason why it was actually necessary to destroy the Jew; they had sinned against light so bright and knowledge so glorious, that they were past redemption. The antediluvian rejected God the Father and perished in the flood; the Jews, God the Son, and were destroyed by the Romans; while pursuant to the predictions of Jesus and other prophets, and other testaments, a similar and awful punishment is coming on the Gentiles for rejecting the Holy Ghost. To our sorrow, we see it moving apace.

WHY THE RULERS DID NOT PROFESS HIM.

V. 42. "Moreover, indeed, many of the rulers also believed on Him, but they were not confessing Him on account of the Pharisees, in order that they might not be put out of the synagogues; for they loved the glory of men more than the glory of God." How signally do we this day see a repetition of this sad history! Multitudes of church leaders in the different denominations are now believing in sanctification by second work of grace, as taught in the movement, and would gladly seek, find and profess their experience, if they were not afraid of trouble with their churches, depreciation, financial retribution and actual ejectment.

A prominent presiding elder in Texas, whom I well know, took a sanctified preacher—a pastor in his district—away into the woods in his buggy and had him pray for his sanctification till one p. m. Then turning, he said to him, "I see the whole matter; for me

to get sanctified, I must lose my place in the Conference and take chances for a living." He had a large family and a salary of \$1,800. At a subsequent date, when a bishop presided over the Conference and advised them to put all of the sanctified preachers out of it, this very presiding elder prosecuted the preacher who had spent the night of prayer with him at his own request; arraigned him before his Quarterly Conference and drove him out.



CHAPTER XII.

JUDGMENT SERMON ON MT. OLIVET.

Jesus, having delivered His farewell sermon in the Temple, terribly condemnatory of the clergy and ecclesiastical officials; holding others at the gate and preaching to the Greeks, responsive to their appeal through Philip and Andrew; evading the enthusiasm of the multitude to crown Him King by rendering Himself invisible and thus disappearing; as the afternoon goes on, is found by His disciples sitting on Mt. Olivet and contemplating the city and the Temple, of which He, in His position, enjoyed a conspicuous view. Then He proceeds to deliver that wonderful sermon on His second coming, expounding the judgments of the Jews, the Gentiles, and the final adjudication at the end of time. Out of the Jewish judgments the Christians are delivered; out of the Gentile judgments, the Bride of Christ is delivered. In the final judgment all nations stand before the Great White Throne. This notable sermon of our Lord is recorded by Matthew, Chaps. 24 and 26; Mark 13 and Luke 21. "He, sitting on the Mount of Olives, in front of the Temple, Peter, James, John and Andrew asked Him, Tell us when shall these things be? And what the sign of thy coming? and of the end of the age (not the end of the world, as E.V., but the end of the Gentile age). He now proceeds to warn them against the false Christ who would soon appear, thus notifying them so they would not be shaken by the bold pretensions which these

false claimants were going to make, Matt. 5:10. Then many will be offended, and will betray one another and hate one another. And many false prophets will arise and deceive many. And because iniquity doth abound, the love of many will wax cold. But he that persevereth to the end, the same shall be saved; and this gospel of the kingdom shall be preached in all the world for a testimony to all the Gentiles; and then the end shall come. Those prophecies of our Lord have been signally fulfilled in all their aspects, through the intervening ages: while a hundred millions of martyrs have sealed their faith with their blood. There is only one point in these prophecies, in reference to whose fulfillment, we are not sure; and that is the preaching of the gospel to *all nations*. Five years ago the best information seemed to confirm the conclusion that the gospel had reached every nation except Thibet and Rangoon, China; and Soudan, Africa. Since that time it has been carried into these nations. Consequently the argument decisively favors the conclusion, that there is no nation on the earth known to geographers, which has not received the gospel. It must be preached into them sufficiently for it to witness their condemnation, in case that they reject it. Of this witness, God is the only Judge. In the glorious millennial reign, the Lord will rule the world through the instrumentality of the saints constituting His bride. Therefore it is necessary that every nation have a chance for a place in the bridehood, as the nations will all survive the tribulation, and continue in their respective places on the earth, during the millennial. The prevalence of false prophets in the world, the rapid decline of spirituality in the churches and the unprecedented

spread of the gospel among the heathens, constitute prominent fulfillment of these latter-day prophecies delivered by our Savior.

JEWISH TRIBULATION.

V. 15-22. "Then when you may see the abomination of desolation, spoken of by the Prophet Daniel, standing in the holy place, let him that readeth know, then let those who are in Judea fly to the mountains; and let not him who is in the house come down to take any thing out of his house; and let not him who is in the field turn back to take his garments." After the crucifixion of Jesus, Marchochab and others arose, claiming to be Christ, leading multitudes after them and keeping the whole country in revolutionary agitation, evoking the threats of the Emperors ever and anon, and finally culminating in such antagonism to the Roman government, that the Emperor undertook to put down the rebellion, sending an army, A. D. 66, under Gallus, who was succeeded, A. D. 67, by Vespasian, and he in A. D. 70 by Titus, who prosecuted the war until 73, characteristic of Roman despotism, to *rule or ruin*, finally succeeding in capturing Jerusalem, the most impregnable city in the world, having endured a siege of seven awful years; meanwhile, a million perished by sword, pestilence and famine, and a million more were sold into slavery, and the residue led captive to Rome and made slaves of the Crown and forced to build the Great Coliseum. Jesus, in this sermon, gives His disciples the information they needed, to escape from the awful doom of the city. When the victory finally came and the Romans effected an entrance through the walls, they proceeded at once to

take possession of the Holy Campus from which the Gentiles had been prohibited from time immemorial, by penalty of death. Therefore, when they saw the Roman battleflags floating over that holy plateau on Mt. Moriah, it was a signal to them to fly from the city at once. For reasons we cannot explain, but on a hypothesis of divine intervention, the Roman armies permitted the Christians to escape. Here Jesus utters a sympathetic wail in behalf of the women who were so incumbered as to render their escape very difficult. "Pray that your flight may not be in a storm, nor on the Sabbath day." Jerusalem has no winter in our sense; but is subject to violent storms, because of its proximity to the great sea.

When I was there in 1899, a great storm swept over the Mediterranean, reaching Jerusalem with so much violence that it was very difficult to stand on foot, to say nothing of travel. On the Sabbath day, the gates of the city were generally closed, rendering it impossible to escape. "For then there will be great tribulation, such as has not been from the beginning of the world till now, neither may ever be; and if those days were not shortened, no flesh was saved; but for the sake of the elect, those days will be shortened."

The elect of Israel, with whom all latter day prophecies will be fulfilled, were there, as some of the elect of grace. Will not the Gentile tribulation equal this in severity? I trow not; because the Romans exterminated the Jews of their country, killing, selling into slavery and leading into captivity all of them; which will not be the case in the Gentile tribulation, which will only destroy the unsavable who have

committed the unpardonable sin, crossed the dead line and are past redemption.

Acts 3:26. "And it shall come to pass, that every one who will not hear that Prophet shall be cut off from the people."

Luke 21:23. "For there shall be great distress upon the earth, and wrath unto this people. And they shall fall by the edge of the sword and shall be led captives into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles may be fulfilled."

Jerusalem is still trodden down by the Gentiles; yet it seems that their times are rapidly rushing to their final fulfillment. This is a problem now puzzling the chronologists of all nations. There is no way by which we can measure time, except by the revolution of the heavenly bodies. Consequently we have three distinct systems of Chronology; that of the moon, that of the planets and that of the sun. If we take the prophecies of Daniel, we will find the interregnum of Nebuchadnezzar during his insanity, symbolic of Gentile parenthesis in the theocracy. In these prophecies the *year-day* system is constantly recognized; e. g., chap. 9, Daniel says it will be seventy weeks from the return of the Jews out of Babylonian captivity, "till Messiah be cut off." History develops the fact that it was just four hundred and ninety years from the founding of the Temple till Christ was nailed to the cross, thus proving the year-day system. Lunar time has 354 days in the year; Calendar, 360, and Solar, 365; $354 \times 7 = 2478$, $360 \times 7 = 2520$, $365 \times 7 = 2555$. These numbers represent the Gentile times in their respective Chronologies. The

Gentile times began with the fall of Jerusalem under Nebuchadnezzar, B. C. 587. Therefore 587x1901-2488, the time which has already expired during the Gentile reign. 2488-2478-10, showing up the fact that according to Lunar Chronology, the Gentile times have already expired and ten years more. 2520-2488-32, showing up the fact that according to the planetary time there are yet 32 years of the Gentile period. 2555-2488-67. Therefore you see that 67 years still remain to complete the Gentile period according to Solar chronology. Now we find in Dan. 12:12 the tribulation will last 1338-1290-45 years. Therefore, according to Lunar Chronology 45x10-55, the tribulation is already over due these 55 years. 45-32-13 years, the time the tribulation is over due according to Calendar Chronology. 67-45-22 years till the tribulation is due according to Solar Chronology. Hence you see the substantial concurrence of all the Chronologies, confirmatory of the conclusion, that the Gentile time is just now expiring, when Jerusalem will be trodden down by the Gentiles, and polluted by Mohammedan idolatries; but the children will again pitch their tents on the Holy Campus, into which it is now a death penalty for a Hebrew to put his foot, and the wandering will return from the ends of the earth, to the land of their paternity, the heritage which God bequeathed unto them through their father Abraham. The wonderful gathering of the Jews back to Jerusalem, already constituting a majority of the population, is a thrilling confirmation of these wonderful fulfillments of these prophecies.

SIGNS OF HIS COMING.

Matt. 23. "Then if any one may say to you, Lo! here is Christ or there; believe not. For false prophets and false Christ-hoods arise and will give many signs and wonders, so as to deceive, if possible, the elect. Behold I have told you beforehand." False prophets abound this day, perverting the word of God, leading thousands after them and giving them an easy passport through their fingers into hell; and some are false Christs. I have met them, and heard of others by reliable information. The warning our Savior gives us, if heeded, will fortify us against all these false claimants. The elect are the truly sanctified people; (Peter). Here you see that there is a possibility of deceiving them, along with the carnal multitudes to their eternal ruin. "Therefore, if they may say, Lo, He is in the desert, go not out. Lo, He is in the secret chambers, believe not. For as the lightning cometh from the east and appeareth even unto the west, so shall be the coming of the Son of Man." Oh, the infinite value of God's word! It literally meets every emergency and settles it beyond the possibility of controversy. Here you see our Lord perfectly fortifies us against the slightest probability of being deluded by any of these false Christs; as it is utterly impossible for them to command the signs here specified; i. e., the lightning out from the east and sweeping in sheets of flame across the firmament and illuminating all the western horizon with the gorgeous glory of a zigzag beauty. Hence you see this: the normal sign of our Lord's appearing is utterly uncounterfeitable. For where the carcass is there the eagles will be gathered together. The carcass here

symbolizes the political and ecclesiastical deterioration and death, which supervenes as a normal consequence of the stenchy putrefaction which develops in human institutions as the ages roll on; e. g., the antediluvian world became diseased more and more till death spread from pole to pole and wrapped her in watery winding sheets. So it was with Judaism, politically and ecclesiastically, getting more and more putrescent and stenchy, till the Roman eagles (for the eagle was the national symbol and pictured on every battle flag), attracted by the stenchy odor, came to the banquet of carrion. In a similar manner the whole Gentile world is now sinking into dilapidation, politically and ecclesiastically, yielding to deeper and more hopeless corruption, destined to work out revolution, disintegration and ruin; exhibiting the sad phenomenon of a loathsome corpse; putrefaction already under headway, manifested in the appalling corruption of church and state; and already scenting up the vultures, (which belonged to the eagle species, representing the destroying angels of Daniel 7:9-14, who will come down with the Ancient of Days, to execute vengeance on a wicked world and fallen church; (Rev. 19: 17) the angel standing on the sun and calling to all the voracious birds and beasts to come and feast on human flesh. V. 29.

And immediately after the desolation of those days, the sun will be darkened, the moon will not give her light, and the stars will fall from heaven, and the powers of the heavens shall be shaken. The E. V. which translates this passage "tribulation" is reprehensible; as it leads the reader to conclude that it means the Gentile tribulation, which is not correct. It means the

desolation of the Holy Land, which the Romans wrought A. D. 66-73, in the seven years of Jewish tribulation. This desolation which has rested on the land like a nightmare, through all the intervening centuries, is now rapidly evanescent under the return with wealth and enterprise of the Jews, who are reviving with wonderful rapidity, all the ancient cities, causing the memories of by-gone ages to grow green, and rise once more into glorious realities. This is, to me, the most signal and incontestable sign of the Lord's near approach. The darkening of the sun and moon and falling of the stars has here, as in Isaiah and Joel, a symbolic signification, emblemizing the fall of the secular powers in all the earth; the sun typifying the kings, the moon, the queens, the stars, the subordinate rulers. V. 30. "Then will appear the sign of the Son of man in the sky; and all the nations and all the tribes of the earth will see the Son of man coming in the clouds of Heaven, with great power and glory."

The sign here mentioned is something different from the Son of Man Himself, who appears soon afterwards. Much inquiry has been raised in reference to what this sign will be. It will evidently be homogeneous to the sign of His first coming; which was a star appearing to the wise men of the East. I trow it will be none other than the splendor of His personal glory, shining out before Him; perhaps radiating forth in brilliant scintillations, millions of miles, attracting the attention of the world, and evoking the investigations of scientists in every nation; devising theories to explain it on the hypothesis of astronomy, electricity, magnetism and

dynamite; pronouncing it the grandest aurora borealis the world has ever seen.

Meanwhile, an awful, paralyzing pall will come on them all, as the glorified Jesus, in the splendor of His unutterable personal majesty, shall burst upon multiplied millions of human faces turned skyward; when a unanimous weeping and wailing will break out simultaneously, from the countless host, gazing upon the scene, from every land and clime.

V. 31. "Then will He send forth His angels with the great sound of the trumpet, and they will gather His elect from the four winds, from the extremities of the Heavens unto the extremities of the same." Here we see the rapture of the saints.

Peter says, "We, elect through sanctification of the Spirit." So be sure you are truly sanctified through and through, as it is only in this way you can make your calling and election sure. What a wonder that every intelligent Bible reader is not striving for a place among the elect, so as to secure a participation of the rapture of the saints, here and elsewhere, so clearly and unmistakably specified. Luke 5:28. "And these things beginning to take place, straighten up and ~~list~~ up your heads, because your redemption is nigh."

Redemption here means the rapture and transfiguration of the saints. From the hour the Lord ascended into Heaven from Mt. Olivet, the widowed church has been bowed down with grief, waiting in longing expectancy the return of her Heavenly Spouse. So Luke, here describes her, bowed down with grief, over the absence of her Lord, praying God to send Him back; put the devil out of the world and give her the promised do-

minion. Now that these thrilling phenomena flood the world with the glorious realization of the 1900 years' prayer, abundantly answered in the return of the Lord, on the Throne of His Glory; the buried saints rising with shouts, and the living translated, and all mounting up to meet the Lord in the air.

Matt. 5:32. "Learn a parable from the fig tree; when her branch is already tender and she putteth forth leaves, know that the summer is nigh; and you, when you may see all these things, know that it is at the door. Truly I say unto you, this race cannot pass away, until all these things may be."

The fig tree here, emblemizes the Jewish nation. They are, at that time, in a high state of prosperity, manifested by the full foliage, but destitute of spiritual fruit. Therefore, under the divine anathema it withered away; i. e., the Roman armies desolated. Here our Lord certifies that it can never pass away, till all the prophecies relative to it are fulfilled. While all other races have disappeared among them, even mighty Rome, at that time filling the whole earth; yet the Jews, though driven from their home among the nations and wanderers upon the face of the earth, have to the astonishment of the whole world, survived a thousand revolutions, and still exist, a distinct nationality, the puzzle and the enigma of all the earth.

Mark says: "Concerning that day or hour, no one knows, not even the angels nor the Son, except the Father. While the chronologies and the copious prophetic signs inundate us with the assurance that the Lord is very nigh; yet the diversities of the Chronologies disqualifies anyone to know the day or the

hour. Doubtless the Son knows it now, whereas at that time, in His humiliation, as it was a long way off, it was not revealed to His humanity. The date at that time was so distant that it was not important. The fact, His Divinity constantly saw, in glorious panorama, moving before Him.

Matt. 37. "But, as it was in the days of Noah, so shall be also the coming of the Son of man; for as they were in the days before the flood, eating and drinking, and marrying and giving in marriage, until the day on which Noah entered into the Ark, and they knew not until the flood came and took them all away; so shall the coming of the Son of Man be. Then two men shall be in the field; one is taken and one is left. Two women grinding at the mill; one is taken and one is left. In case of Noah, the Ark symbolizes the cloud in which the Lord will come and receive His saints out of this wicked world, leaving all the balance to take chances in the great tribulation. The two men in the field and the two women at the mill, the one taken and the other left, vividly sets forth the rapture. The wild rush of the world on business lines, heedless and improvident of the awful ruin hastening to meet them, is forcibly emblemized by the blind world, regardless of Noah's warning a hundred and twenty years before, rushing into the devouring deluge.

Mark 33. "Look out, watch and pray, as a man going on a journey, leaving his house and giving authority to his servants, and giving each one his work and commanding the porter that he should watch. Watch, therefore, for you know not when the Lord of the house cometh, late or at midnight, or at the

crowing of the cock, or in the morning; lest having come suddenly, he may find you sleeping. Whatsoever things I say to you, I say to all, watch!"

The porter here means the preacher or leader, or any person occupying a conspicuous and responsible place in the Kingdom of God. Jesus commands him especially, and all others, to be on the constant lookout for His appearing. The commandment actually appears five times in these four sentences, uttered by our Lord. In this wonderful sermon on His second coming, He is particular to specify all the hours in which people are likely to sleep; e. g., the long evening hours, midnight and the small hours of the morning. These deliverances of our Savior utterly annihilate the post-millennial view of His coming; as such a hypothesis utterly disqualifies its advocates to be constantly watching; looking for and expecting Him to appear; as they believe that the millennial of a thousand years must come and go before the Lord appears. When a theory or a doctrine contradicts Jesus, as you plainly see and know in this case, there is no more room for controversy. You are bound to abandon it as false. Luke 34. "But take heed to yourselves lest your heart be burdened with luxury and drunkenness and the cares of this life, and that the day may come on you unawares."

Shall we not all heed this warning of our blessed Savior? Excessive eating and drinking, and burdensome cares of this fleeting life, drag us down from the high plane of the pure, spiritual atmosphere, above the clouds and storms, where Jesus walks and talks with the heavenly pilgrims about things immortal, spiritual and celestial. If you would be truly

spiritual, you must not brutalize yourself by excessive eating, nor diabolize yourself by strong drink, tobacco, opium nor any other filthy drug. Oh, how we could glorify God and save the heathens with the money which we uselessly expend on our bodies, to our spiritual detriment! "For as a lasso it will come upon all the people who are sitting down on the face of the earth. Watch therefore, praying all the time, in order that you may be counted worthy to escape all these things that are about to take place and to stand before the Son of Man."

Our Savior exhorts us to be so constantly and intently watching for Him, that we will be standing up with our loins girded, staff in hand and lights burning, ready every moment to go right out to meet Him. Whereas, He here announces a terrible woe on the people who are sitting down; i. e., resting in carnal security. He says that awful day will catch them, like the lasso, which the robber suddenly drops over the head of the traveler, and drags him to death and robs him. You find no other commandment so frequently repeated by the infallible Christ, as "Watch!" which simply means to be on the constant lookout for His appearing. This very constant expectancy of the Lord's return, is the greatest of all inspirations to a holy experience and life. Therefore, holiness to the Lord and the constant outlook and readiness for His appearing, constitute the battle-cry of Emmanuel's militant hosts. There are two oars to the full salvation boat, by which we row over time's stormy ocean and make good our safe landing on the happy, golden shore. Matt. 43. "Know this, if the landlord knew at what watch the thief cometh, he would have watched and

not suffered his house to be broken into. Therefore, be ye always ready, for you know not at what hour the Son of man cometh."

Who, then, is the faithful and wise servant, whom his lord appointed over his household, to give them their food in season? "Happy is that servant whom his lord, having come, will find so doing. Truly I say unto you, he will appoint him over all his possession." The Lord is coming back to this world to steal away His bride. Hence to slumbering church and wicked world (also fast asleep), His coming is like that of the thief, at midnight. His coming to the bride is that of her glorious Heavenly Lover. Here you see that all who are not watching for Him will get into awful trouble, indicated by having their "houses broken into." Here we see that the wise and faithful servant whom the Lord has appointed, does give the food to inmates of His house in season. What is this food? It is simply "holiness to the Lord"; i. e., entire sanctification and constant vigilance for His appearing. He also here certifies that the one whom He finds thus watching is happy; i. e., blessed, and He assures us that He will appoint him over all His possessions; i. e., promote him to glorious and immortal honors and emoluments in the coming kingdom. (v. 48.) "But if that wicked servant may say in his heart, my Lord delayeth His coming, and may begin to smite his fellow servants and eat and drink with the drunken, the Lord of that servant will come in a day in which he does not expect, and in an hour in which he does not know, and will cut him off, and appoint him his part with hypocrites; and there shall be weeping and gnashing of teeth." This man is none other than a

preacher in high standing, living in royal splendor on money wrung from the people by heavy assessments and tyrannical enforcements of what he calls the laws of the church, which it has made without divine authority; which he enforces unscrupulously through his sycophantic officials, fleecing the pockets of the poor and robbing the heathens out of the dollars which should go to them as their legitimate pro-rata of the four thousand assessment. So this man stands at the front, honored and appreciated as a metropolitan pastor and celebrated as a star preacher; a candidate for the episcopacy and all other honors, till the Lord comes; revealing his true character—all these years a counterfeit, false prophet. So He takes him out of his place and sends him to hell where he belongs. N. B. The prominent charge against this man in this connection is that he says, "My Lord delayeth His coming." Here Jesus simply affirms in this paragraph that the true preacher preaches the great spiritual truths of salvation; i. e., regeneration and sanctification, and emphasizes the coming of the Lord, with exhortation to all His people to be ready and on the constant outlook.

JUDGMENT OF THE BRIDE.

Matt. 25:1-30. In these two beautiful, rich and glorious parables Jesus sets forth the judgment which must be verified in case of all who enjoy membership in the bride-hood and a place in the cloud when the Lord honors His people with the glorious rapture. Throughout the Bible the church is symbolized by a pure woman, and the counterfeit church by a harlot. So here

we have the representative number ten, which is the multiple of hundreds, thousands, millions. . . . All getting their lamps lighted; i. e., their souls regenerated and illuminated from heaven; i. e., truly and gloriously converted and set out to meet the bridegroom; i. e., become true pilgrims on the heavenly highway, bound for the land of bright glory. Now a crisis arises, developing a division—half and half. Five of them receive light on the infinite importance of a second work of grace. Therefore, they get their vessels; i. e., their hearts filled with oil—i. e., the Holy Ghost; thus providing an ample supply *ad libitum* to replenish their lamps, as they travel on their journey, so as to keep them in good trim—always burning brightly: the other five failed to realize the necessity of carrying with them this ample supply of oil. N. B. The latter five are denominated “foolish” by the infallible Jesus, for no conceivable reason, but because they neglected to get their vessels filled with oil. The solution is so plain that the most simple child will see it. Lighting the lamp is regeneration; filling the vessels with oil is sanctification. Hence you see every regenerated person who neglects sanctification is not only called “foolish” but is “foolish,” from the simple fact that Jesus can neither tell a lie nor make a mistake.

God help you to show this thrillingly important truth to all you meet in your pilgrimage. There is no dodging the issue. To deny the fact and the infinite importance of the second work of grace in the face of this scripture is to flatly contradict Jesus. Our lamps out (E. V.) is not correct. The Greek *sbeununtai*, being in the present tense, and correctly

translated *are going out*. A lamp that is going out is not yet out, but burning low, and much needing a fresh supply of oil. These foolish virgins are not sinners, but Christians in a low state of regeneration, for all who neglect sanctification, either retrograde into spiritual dwarfhood or die. These foolish virgins represent all the unsanctified Christians in the world, when the Lord comes for His bride. "While the Bridegroom tarried they all nodded and slept;" i. e., the wise nodded and the foolish slept. *Enustaxan*; (slumbered, E. V., is more correctly translated, nodded, as that is the first meaning of the word. This illustrates the great importance of preaching frequently on the Lord's coming, as it is the most potent preventive of those sleepy spells which are wont to come on all, even the sanctified. The better class of Christians realize an ebb and flow in their spiritual wakefulness; a tendency to become drowsy, and give way to nodding, ultimately developing into actual slumber. "Midnight" has only a symbolic meaning here, typifying the deep sleep which will everywhere wrap the wicked world and the fallen church, when the Lord returns, to steal away His Bride.

We see in the protest of the wise, refusing to give the foolish some of their oil, that none of us have any grace to spare, but all need every iota of the grace God gives them. The wise virgins who rank as holiness evangelists in the parable, exhort them to sell and purchase for themselves. They do go, and there is not an intimation that they never can get it. The trouble culminating in their case, was that they were too late, and consequently the Bride having been admitted into the marriage supper of the Lamb, the foolish virgins could

not enter. We can not afford to be "wise above what is written."

Rev. 20:4. "And I saw thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of those who had been beheaded for the witness and for the word of God, who did not worship the beasts nor his image, nor did receive the mark upon their forehead and upon their hand; and they lived with Christ a thousand years." Here we see a supplement added to the Bride of Christ, when they arrive from Heaven, after the tribulation. Hence these were sanctified during the tribulation, as all who were in the experience before, went up in the rapture, leaving no sanctified people on the earth when the tribulation set in. You see this parable closes with a fervent admonition to all to be constantly ready and on the outlook. Such will be the predominant power of Satan and Anti-Christ during the tribulation, there being no sanctified people on the earth to antagonize them, that doubtless while the whole world will be thus dominated by the powers of darkness and inundated with wickedness, the presumption is, that the most of Christians will backslide, while some will stem the awful tide of blood and fire and actually get sanctified; but as you see in the above quotation, sealing their faith with their blood; for doubtless the persecutions of bygone ages will again return, with their old-time horrors of blood and fire.

You see the fatal error of the foolish virgins was that of putting the standard too low, like millions at the present day, who say conversion is enough, thus flatly contradicting Jesus, who so clearly and unmistakably in this parable and others, teaches the imperative ne-

cessity of a second work. The foolish virgins thought that they could go through on the one blessing. Instead of landing at the marriage festival in the New Jerusalem, they not only find themselves left out, but also encompassed with all the horrors of the tribulation. The parable of the talents is a substantial repetition of the preceding. As in case of the virgins, the five who received the second blessing, came through all right, while those who neglected it, lost their place in the Bridehood. So in the parable of the talents. All those who double, come out right. The Bible reveals truth so important that it is frequently doubled; e. g., the dreams of Pharaoh, the chief butler and the chief baker. The five-talented man doubled his talents, meeting the Lord with ten, and receiving a welcome into the Bridehood. Likewise the two-talented man, doubled to four, and came out triumphantly. Meanwhile the one-talented man, thinking he will make the matter sure, buries it for safe keeping, bringing it out, meeting his Lord with congratulations, surrendering up the talent and feeling sure all will be right. You see his fate was infinitely worse than that of the foolish virgins; they lost their place in the Bridehood: he lost his soul. The foolish virgins made the mistake of putting the standard too low, and thinking one work of grace was enough, while the one-talented man made the opposite mistake; i. e., put the standard too high, thinking God was so rigid and imperious in His demands, that no man could meet them; consequently he gave up and did not try. His followers are legion this day. They, boldly, from pulpit and pew, declare to us that entire sanctification is too

high for any one to reach in this life. Hence they discourage all from making the attempt.

THE FINAL JUDGMENT.

V. 31-46. "But when the Son of man may come in His glory and all the angels with Him, then He will sit upon the throne of His glory, and all the nations will be assembled before Him and He will separate them from one another as a shepherd separates the sheep from the goats; and He will place the sheep on the right and the goats on the left. Then will the King say to those on His right, "Come, ye blessed of my Father, inherit the kingdom which was prepared for you from the beginning of the world." Then will He say to those on His left, "Depart from me, ye cursed, into eternal fire which was prepared for the devil and his angels. . . . These shall go away into eternal punishment and the righteous into eternal life." Whereas, the judgment of the Bride-hood will take place as we see in the parable of the virgins and the talents, before the Millennium, the Bride being caught up to the marriage supper of the Lamb, and there organized for the part she is destined to take in the Millennial reign, as the subordinate of Christ during the glorious kingdom of a thousand years.

In Rev. 20:5, you see the first resurrection takes place at the beginning of the Millennium; V. 11-15 shows that the final and general resurrection is subsequent to the Millennial reign. 1 Cor. 6:2. "Do you know that the saints will judge the world?" Jno. 5:24. "Truly, truly, I say unto you, the one hearing my

word and believing on Him that sent me, has eternal life, and does not come into judgment, but has passed out of death into life." This shows that the saints do not come into the judgment, having received theirs antecedently, so that in the final judgment they are included in the Lord's glory; being there present and co-operative with their glorious king in the judgment of the world. You see this final judgment proceeds, on two broad, general principles, the whole world being represented by the sheep, which symbolizes purity, and the goat, which symbolizes sin. The responses reciprocally made in the interview of the Lord with the people on His right hand, show that they did not enjoy a very thorough acquaintance with Him, while the same is true of those on His left. About all the solution at which we can arrive, is the recognition of the deep undercurrent of divine love, which can grow only on the tree of saving faith, on the part of those on the right, and the absence of the same in the case of the people on His left, denominated "goats." You see in the one case this love is manifested in deeds of kindness, and disinterested philanthropy, while in case of the other hemisphere of the countless multitude, gathered on His left, it is wanting.

The Holy Spirit has been in the world in all ages, calling people to a life of love. As this love is the normal fruit of faith; those who manifest it, in a mysterious way, wrought upon by the silent Spirit of God in the heart, yield to Him though they know Him not, and consequently bear His normal fruit in their lives, which is love; meanwhile the people in all ages and nations, who grieve away the silent, heavenly Mon-

itor, live selfish lives, thus brutalizing themselves, and bearing the fruit of misanthropy instead of philanthropy. I trow there will be a great surprise in eternity to see how the multiplied millions who, amid the darkness of heathenism, Mohammedanism and Romanism and all the superstitions which have girdled the globe through the revolving ages, have, through the mediatorial mercies of God in Christ, dispensed by the Holy Ghost in His merciful interventions to every human soul, ultimately reached the land of parental bliss and glory.

Here you see that the rank and file of these people, both the good and the bad, as represented by the sheep and the goats, did not enjoy a personal acquaintance with Jesus. Therefore the conclusion is tenable that the saints are not really included in this multitude, because they enjoy a personal acquaintance with the Savior of the world, and perform all their works of faith, love and obedience, with an eye single to His glory; doing these things for Him personally and understandingly. Meanwhile, the wicked in gospel lands are generally conscious of their contempt and disobedience to Him and open rebellion against Him. The saints receive their judgment in this life, entering into intelligent co-operation with the Lord, in the administration of His kingdom on the earth; standing courageously for Him, in their bold advocacy of truth and righteousness, and their heroic condemnation of error and sin. During the Millennium, this world will be no longer divided and perplexed with a mixed administration; but Satan having been taken out, Jesus will reign without a rival. We see revealed in a multiplicity of scriptures that He will rule the world through the instrumentality of His sub-

ordinate saints, who meanwhile, will judge the world, and consequently bear a conspicuous part in the final judgment. We see here the final doom of the wicked, revealed in awful and unmistakable phraseology. Hell is God's penitentiary, for the incarceration of the incorrigible subjects of His universal empire. It was not made for human beings, as they are all redeemed and eligible to Heaven. Therefore their incarceration in hell is a matter of necessity on the part of the divine government, consequent upon their rejection of salvation and forfeiture of heaven.

The phraseology which Jesus here uses is not only unmistakable but ineluctable by all the sophistries of Universalism. *Aioonion*, from *aiai* always and *oon*, being the strongest Greek adjective signifying eternal perpetuity, appears in verse 41, defining the duration of the fire into which the wicked will be cast. In verse 46 it defines the duration of the punishment which will overtake the wicked; (not 'everlasting' as E. V., but eternal;) and it also defines the duration which will characterize the life of the righteous; while in Heb. 9:12 it defines the duration of our redemption, and in verse 14 it defines the Holy Ghost. Hence you see the pitiful nonsense of an attempt to limit the hell of the wicked. It will continue with its unquenchable fire so long as the saints live in glory, the redemption of Christ holds good and God himself shall live. Nohellites flounder terribly over this clear and ineluctable revelation of Jesus; all their efforts to extricate themselves, being utterly futile and vain.

CHAPTER XIII.

THE VALEDICTORY SERMON AND PRAYER.

Matt. 26. It is now about nightfall Wednesday evening. The awful preaching of Jesus in the Temple the last three days has aroused the blackest venom of the bottomless pit in the hearts of the chief priests, scribes and elders, who convene in the judgment hall of Caiaphas, where they pass an edict to take Him by stratagem and kill Him, availing themselves of the first opportunity, anxious to consummate it before the festival sets in, fearing a civil war may break out in the event of an attempt to put Him to death during the Passover. John 12:2. "Then they made a supper for Him there, and Mary was serving, and Lazarus was one of those sitting along with Him. Then Mary, taking a pound of spikenard myrrh estimated very valuable, washed the feet of Jesus and wiped His feet with her hairs, and the house was filled with the odor of the myrrh. Then one of His disciples, Judas Iscariot, the son of Simon, the one about to betray Him, says: Wherefore was not this myrrh sold for forty-five dollars and given to the poor? And he spoke this not because there was a care to him concerning the poor, but because he was a thief and had the purse and was accustomed to carry the contributions. And then Jesus said: "Let her alone; she has kept this until the day of my burial. For you will have the poor always with you, but me you have not always. Mark 24:8. She hath done what she

could, she came beforehand to anoint my body for the burial. Truly, I say unto you, wherever this gospel shall be preached throughout the whole world, this which she has done shall be told for a memorial of her."

This supper was in the house of Simon, the leper, doubtless one of those whom Jesus had healed. I was in that house two years ago. That was really the last meal He ever ate in Bethany. The holy family, Mary, Martha and Lazarus as well as the apostles, and perhaps other friends, were present. During the supper Mary poured on His head a pound of the most valuable myrrh, whose delicious aroma filled the house; meanwhile she anoints His feet and wipes them with her hair. Judas was present enjoying the supper. He lifts up his voice in criticism, condemning the prodigality of Mary in the apparently extravagant bestowment of the valuable myrrh, worth (not as E. V., 300 pence), but, 300 denaria. As the denarian was really, as the name indicates, ten pennies—their penny, 1½ cents of our money—the value of the whole amount, as you see, is \$45.00. Why did Jesus call Judas a thief? Because He knew he was at that time, in the act of selling Him to the chief priests, when he had no idea that they could take Him, as he had seen them trying it so long and signally failing. There is not an insinuation against the character of Judas till (John 5:71) about the close of the second year of the Lord's ministry, illustrating the fact that he had proved faithful these two years, enjoying the honor of apostolic treasurer, without a blot marring the integrity of his official administration. Beware of money. It has an inherent magnetism. Look out, for it will draw you from your holy equilibrium. It drew Judas

and plunged him into hell; the first allegation arising a year after, getting stronger as the days went by, till John, by the inspiration of the Holy Ghost, pronounced him a thief. They are now all well, enjoying the good supper which loving hands had prepared for Jesus and His apostles, none dreaming that two days hence Jesus will be laid away in the sepulchre a mangled corpse. Therefore, knowing that His burial is at hand, He commends Mary for thus coming beforehand to anoint Him for His interment, after the Jewish custom of embalmment. Meanwhile He drops the beautiful prophecy, that this deed of loving philanthropy of Mary will accompany the gospel to the ends of the earth, thus commemorating this paragon saint.

Luke 22:3. And Satan entered into Judas called Iscariot, being of the number of the twelve. And having gone away he spoke with the chief priest and the magistrates, how he would deliver Him to them. And they rejoiced and promised to give him money. And he promised and sought opportunity to deliver Him to them without a tumult.

This took place on Wednesday night after the supper in the house of Simon, the leper. There is no doubt that Jesus lodged that night at the house of Mary, Martha and Lazarus, whose hospitality He had so frequently enjoyed during the three years of His ministry. Now He knows that this is His valedictory to that delightful home of the prophets. It is now Thursday morning preceding the memorable Friday of His crucifixion. Though the Passover festival properly opened on the Sabbath, these two days were always used to prepare for the oncoming feast; slaying the Passover lamb

and breaking the unleavened bread, getting all things ready. Josephus says, two hundred and fifty thousand lambs were frequently slain for a single Passover. What a magnanimous and copious symbol, typifying to the world that the Lamb of God was going to die to redeem earth's guilty millions. Now He sends away Peter and John with orders to go into the city and prepare for Him and His disciples to celebrate the Passover, specifying to them to go on till they met a man carrying a pitcher of water, whom they were to follow into the house which he should enter, and there say to the landlord, v. 2, "Our Teacher says to thee, Where is the guest chamber, where I may eat the Passover with my disciples? He will show you a large, upper room furnished; there prepare. And having gone, they found it, as He said to them, and prepared the Passover."

It is now Thursday evening. Peter and John, responsive to the Lord's commandment, have gotten every thing ready for the first Passover meal, which was to have been eaten about supper time. V. 14. "And when the hour arrived, He sat down and the Twelve Apostles with Him. And He said to them, with desire, I desired to eat this Passover with you before supper. For I say to you that I eat of it no more, until it may be fulfilled in the kingdom of God. And taking the cup, blessing it, He said, receive this and divide it among you, for I say unto you that I shall drink no more of the fruit of the vine, until the kingdom of God may come."

That was really the last meal He ate on earth. Now what are we to understand by the kingdom of God as here mentioned? This phrase is constantly applied to the gospel kingdom, of "righteousness, peace and joy in

the Holy Ghost" (Rom. 14:17) which He brought with Him in His first advent, and it superseded the dispensation of the law and the prophets. Therefore we must understand the kingdom of glory, which He will bring with Him, when He returns to take up His reign on the earth. We must constantly discriminate between the kingdom of grace which He brought in His first advent, and the kingdom of glory, which He will bring when He rules down on the throne of the Millennial Theocracy, v. 24. "And there was a contention among them, which one of them was accounted to be the greater. And He said to them, The kings of Gentiles domineer over them, and those with power over them are called Benefactors. Ye shall not be so; but let the one who is greater among you be as the younger, and he that is chief, as he that doth serve. For who is the greater: The one that sitteth, or the one that serveth? Is not the one that sitteth? I am in the midst of you as the one that ministereth, but you have remained with me in my temptations, and I appoint unto you a kingdom as my Father appointed unto me, that you may eat and drink at my table in my kingdom and sit upon twelve thrones, judging the Twelve Tribes of Israel." Here is a beautiful allusion to His glorious kingdom. (Compare Matt. 19:28, which brings out the same truth more fully, involving the unmistakable fact that the Apostles will be the first subordinates of Christ in the glorious Millennial Theocracy.)

FEET WASHING.

John 13:1-20. Immediately our Lord enforces what He had just told them about the law of supremacy in

His kingdom; i. e., that it is diametrically opposite to the order of sequence in earthly kingdoms, where the autocrat is served by his citizens, whereas, in the Kingdom of God, the leader is the most servile of all, actually a servant, of servants. In that country shoes are not worn, but sandals, tied beneath their feet, to protect them from the rocks. The Orientals are exceedingly polite and hospitable. When a guest comes to the door the host meets him with water and towel, unties and removes the sandals from his feet, proceeding at once to wash them with his own hands and wipe them diligently, after which he enters the house. This removing the sandals and washing the feet was regarded as servile and humiliating in the superlative degree. So Jesus at once rises from the table, lays aside His humiliation, pours water in a bowl, girds Himself with a towel and proceeds to wash the disciples' feet; thus illustrating in oriental simplicity, the humble and servile attitude of a ruler in his kingdom. The idea entertained by some of the Lord's people that this was to be perpetuated as an ordinance in the church, is refuted by the words of Jesus to Peter. 1. 7. "Jesus responding said to him, "What I do, thou knowest not now, but shalt know hereafter." Peter did know that He was washing his feet. Hence we see that was not the thing which He was doing; i. e., the transaction was not to be received literally, but symbolically; illustrating the grand truth which He has just evolved; setting forth the humility and servility of every leader in His kingdom. The history of the church corroborates the typical signification of this transaction, showing up the fact that the Apostolic church never did practice it, which they certainly would

have done if such were the meaning of our Lord. As a practice, history catches not a glimpse of it, till a few centuries ago when the Tunker Baptists took it up. When you fall in with God's people who practice it, do not antagonize them, lest you grieve the Holy Spirit, as it is certainly harmless.

JESUS DESIGNATES JUDAS.

21. They are still at the supper table. Jesus, having stopped a minute to enforce that great and important answer to the controversy among His disciples in reference to supremacy in His Kingdom, proceeds with His discourse, saying, "Truly, truly, I say unto you, that one of you will betray me." The disciples looked toward one another, being at a loss concerning of which one He spake. And one of His disciples whom Jesus loved, was reclining on the bosom of Jesus. Then Simon Peter beckons to him to ask, who it was concerning whom He speaks. And he, leaning on the bosom of Jesus, says to Him, Lord, who is he? Jesus responds, he it is to whom, having dipped the morsel, I will give it. And having dipped the morsel He gives it to Judas Iscariot the son of Simon. After the morsel, then Satan entered into him. Then Jesus says to him, What you are doing, do more quickly." While at the supper table, when Jesus tells them outright that one of them is going to betray Him to His enemies, they are all astounded and appalled, each one saying, Lord, is it I? Meanwhile He pronounces an awful woe on the one who betrays Him, and says, "It were good for him if that man had not been born." Meanwhile they are all

thunderstricken over the revelation that one of them is a traitor. Peter beckons to John who always sat next to Him to ask Him to designate the traitor. Jesus responding to him in an undertone says, He will point him out by dipping a morsel in the gravy and putting it in his mouth; which is regarded among the Orientals as a signal of love and friendship. So He dips the morsel and gives it to Judas. Then Satan, who has been pulling on him a whole year, is emboldened to enter into him at once; thus in the finale, taking possession of him, and impelling him to do his will. Then Jesus tells Judas to hurry up the work which he is doing; i. e., His betrayal. In this close interview, while each one was looking the Lord in the face and saying, 'Is it I?' Judas said likewise. Jesus said to him; "Thou hast said it," which is a well known Oriental form of direct affirmation; spoken in an undertone so the others did not understand it. This matter had been growing on Judas a whole year, yet he had shown no outward signs of the inward temptation the enemy was prosecuting. Consequently all this time he stood among his peers unsuspected; v. 29. And no one of those sitting at the table knew, for what He spoke to him. For some thought, since Judas had the purse, that Jesus says to him, purchase some of those things of which we have need at the feast; or that he might give something to the poor. When he received the morsel he immediately went out, and it was night. Then when he went out Jesus said; "Now is the Son of Man glorified, and God is glorified in Him. If God is glorified in Him, truly God will glorify Him in Himself and will glorify Him immediately."

This reference to His glorification is spoken prophetically, as it did not take place till He died the next day. Now that Judas is gone, He proceeds to tell them the awful things which were speedily coming; assuring them that He is going away and that they cannot follow Him; exhorting them vehemently to love one another, notifying them that this would be the mark on them by which all the world would know them; i. e., their brotherly love. Here Peter, the senior apostle, interjects, making inquiry; "Lord, why am I not able to follow Thee now? I will lay down my soul for Thee." Matt. 14.

HE PREDICTS THE FALL OF PETER.

V. 31. "Then Jesus says, you will all be offended in me this night. But Peter responded and said to Him; If all be offended in Thee, I will never be offended in Thee." Offend here means to backslide, lose confidence in Him, go back on Him, *et cetera*. How startling the prediction that they are all going to forsake Him that very night. Judas is already gone to betray Him. Darkness is upon the earth. He has no lodging. It is believed that He never did before spend a night in Jerusalem; as that was the headquarters of His enemies, they would have attacked Him, being afraid of the people in daylight. Now the storm is gathering and awful things impending. Luke 22:13. "When the Lord said; Simon, Simon, behold, Satan sought thee out, to sift thee like wheat; but I prayed for thee, in order that thy faith might not fail thee; and thou, when having turned, strengthened thy brethren. And he said to Him. Lord, I am ready to go with Thee into prison and to death.

And He said, "I say unto thee, Peter, the cocks shall not crow this day before that thou shalt thrice deny that

Satan can sift out of us only that which belongs to him; i. e., depravity. Hence if we are true to God, He will even make the devil, along with everything else, a blessing to us. Rom. 8:28. Though Jesus was here addressing Peter in person, the pronoun after "sift" is in the plural number, showing that Satan did sift all of them, as we sift wheat to get the filth out; for that belongs to Satan, and God will let him have his own. Jesus knew that Peter would pass through a terrible ordeal, therefore He made him a special subject of prayer. Oh! how appalling to Peter when Jesus tells him that before the second crowing of the cock, he will actually thrice deny that he knows Him. The balance to, are all startled, because He tells them that they will all backslide with Him this night. V. 35. "And He said to them; when I sent you without purse, valise and sandals, whether did you need anything? And they said, Nothing. Then He said to them, But now let him that hath a purse take it, and the least likewise; and let him that hath no sword sell his cloak and buy one; for I say unto you that it behooveth that this which has been written must be fulfilled in me." And he was numbered with the transgressors (Isa. 1:3-12). "For those things concerning me have an end. And they said; Lord, behold, here are two swords. He said to them, It is sufficient."

This scripture has bewildered the saints of all ages, why Jesus commanded them to take the sword. If you should once travel in that country, the matter

would furnish its own solution. The Land of Moab, Amon and Edom border on the east, while great Arabia stretches out two thousand miles towards sunrise. These are the countries settled and inhabited by the wild sons of Ishmael and Esau, in reference to whom God said, "His hand would be against every man's hand and every man's hand would be against him." Many of those wild men always sojourned in the land; born robbers, many of them depending on the sword and the battle ax for their living. When the Romans exterminated the Jews of that country, these wild men of the East came and took possession of it and hold it to this day. The Bedouins, who boast of their patriarchal blood—the lineal descendants of Abraham through Ishmael and Esau—do not live in houses, but tents, which they carry with them as they roam from place to place with their herds and flocks; always armed, and in war among themselves. Travelers in that country this day find it necessary to carry arms, not for use, but intimidation. During both of my tours in that country, I had an *armed* dragoman, and in the most perilous places, an *armed escort*. When they see arms they are not apt to attack, whereas the absence of any protection would be a constant temptation to the Bedouins. While Jesus was with them He protected them, but now that He is going to leave them, He advises them to carry the sword, evidently for intimidation and not for assault; as you see it illustrated that very night in Gethsemane, when Peter drew one of the two swords which they had, and Jesus had said was sufficient, and smote Malchus. Without any visible weapons, they would frequently have been attacked by robbers, who were then in that country, as you see in case

of the traveler, journeying from Jerusalem to Jericho. (Luke 10.)

THE LORD'S SUPPER.

The Passover meal has already been eaten, Jesus thus winding up that greatest of all symbolic institutions, after a standing of 1491 years, from its invention by Moses, pursuant to Jehovah's mandate, that venerated night in Egypt, when the destroying angel winged his flight over all the land of Egypt with a glittering sword, hewing down the first born in every home, but passing over all the tenements occupied by the children of Israel. That wonderful night the nation of Israel was born out of the shackles of Egyptian slavery--smashed by the destroying angel. Through the flight of these fifteen centuries, multiplied millions of bleeding lambs have typified, in this great annual festival, the "Lamb of God that taketh away the sins of the world," by His vicarious death. Now the great Anti-type supersedes all the types and shadows which have moved in bloody panorama, attracting the gaze and focalizing the faith of earth's teeming millions. Matt. 26:26-29. "And while they were eating, Jesus taking bread and blessing it, broke it and gave it to His disciples; and said, Take, eat, this is my body. And taking the cup and giving thanks and saying, Drink ye all of it, for this is my blood which belongs to the New Testament, shed for many for the remission of sins. And I say unto you that I will no more drink of this fruit of the vine, until I may drink the same with you in the kingdom of my Father." 1 Cor. 11:24. "Do this in re-

membrance of me." The Lord's Supper is a little epitome and reminiscence of the great Passover, its signification is *retrospective*, whereas the Passover was *prospective*. You see the commandment to observe it is direct. Consequently it is neither to be discontinued nor depreciated. You see, it is not only to run on through the Gospel Dispensation to the glorious Millennial Theocracy; but that when the Lord returns to the earth on the throne of His glory, it will receive a grand impetus and be celebrated through the millennial ages, with unprecedented interest, because the Lord Himself, will magnify it with His personal presence and participation, while multiplied millions of saints, mortal and transfigured, will, with adoring wonder, participate in this holy Eucharist, which will ever perpetuate, in vivid memory, the dying love of our wonderful Savior. Our Lord now delivers this beautiful and glorious valedictory sermon while they are all sitting at the supper table. John 14, 15, 16, 17. "Let not your heart be troubled; you believe in God, believe also in me."

They were all deeply troubled because He had told them that He was going to leave them. He now notifies them that it is time for their faith in Him to move up to the same plane and parallel as that of the Father. "In my Father's house are many mansions; if it were not so, I would have told you, because I go to prepare a place for you, and if I go I will prepare a place for you, and I come again and receive you unto myself, in order that where I am ye may be also."

This is the celestial universe from best information, and contains an infinite multiplicity of worlds and one

hundred and seventeen millions of suns have already been discovered, many of them larger than ours, which is a million times the size of this world. Our sun is attended by ten great worlds, among them Neptune, sixty times as large as the earth, Uranus, eighty times, Saturn, eleven hundred times, and Jupiter, fourteen hundred times as large as this world, which is the lost sheep for whose recovery Jesus came down from Heaven. He tells us, "The meek shall inherit the earth." Matt. 5. So this is one of the mansions He is preparing for the occupancy of His immortal intelligences. While it will be unutterably glorious to visit other worlds, exploring the grandeur and beauty of the celestial universe, extending our acquaintance among the unfallen millions of created intelligences, who answered the triumphant shout of the sons of God on creation's morn, when the stars sang together, as worlds, in their beauty, wheeled out from shapeless chaos, yet it will certainly be gloriously consolatory to have a home of our own, to which we can invite angel visitors. I trow the glorified earth will be that home, a trophy of our victory and a reward of our fidelity. (V. 4.)

"Whither I go, you know the way. Thomas says to Him, Lord, we know not whither Thou goest, and how do we know the way? Jesus says to him; I am the way, the truth and the life; no one cometh to the Father but through me." This deliverance of our infallible Lord forever sweeps away all human creeds, sects and denominations, leaving us nothing but Jesus. If all the people were content to follow Him alone, sectarianism would drop into oblivion, world without end. Satan has cursed every holiness movement from the

Apostolic age to the present day, by interjecting human leadership; thus detracting the popular attention from Christ, and superinducing endless divisions among God's people. If all would follow Jesus only, taking the New Testament as their only guide, and the life of Jesus as their only model, denominationalism would utterly and forever evanesce.

The present holiness movement, like all her predecessors, is awfully afflicted and impeded in her true, normal efficiency, by the prominence already given to human leadership and constant development. V. 12. "Truly, truly, I say unto you, the one believing on me shall do the works which I do, and greater works than these shall he do, because I go to my Father; and whatsoever you may ask in my name, ye shall receive. I do this in order that the Father shall be glorified in the Son. And if you may ask me anything in my name, I will do it."

On the day of Pentecost greater works were wrought in the way of soul saving, than ever before under the personal ministry of our Lord. That wonderful and unprecedented Pentecostal revival not only shook Jerusalem from center to circumference, but swept over Judea like a cyclone of fire, overran Samaria and shook the Gentile world with the momentum of an earthquake.

The greater efficiency which supervenes after Pentecost, originates from the personal presence of the Holy Ghost, who is the Spirit of the Father and the Son, immortal and invulnerable, because He has no human body. Besides, He has in His command the wonderful, inexhaustible, infallible, and omnipotent resources of the perfected re-

demptive scheme, apprehended and appropriated by the people through historic faith, which is so infinitely more easily exercised than the prophetic faith of the old dispensation. While Jesus was preaching on the earth, though many believed He was the Christ, yet they did not know it to absolute certainty, as now, through the incontestable resources of history by four inspired witnesses, dispensed to us in the New Testament; augmented and enforced by the personal Holy Ghost, illuminating, quickening and energizing the human mind and spirit, simultaneously, and actually revealing Jesus to our spirits, night and day the "fairest among ten thousand and all together lovely." Under the wonderful resources of the Holy Ghost and His paradoxical full salvation, you have nothing to do but ask and receive. V. 16. "And I will ask the Father and He will give unto you another Comforter in order that He may abide with you forever, the spirit of truth, which the world is not able to receive, because it does not see Him or know Him; you know Him because He abideth with you and shall be in you. I will not leave you orphans, I come to you." He had already predicted, three times over, the bloody death that awaited Him. Now having thus thrice notified them, that His enemies will kill Him; He informs them that He is going to send them the Holy Ghost, whom they cannot kill, thus virtually rendering Himself immortal in His personal successor. He here notified them that the world neither knows, nor can know, the Holy Ghost. Regeneration takes you out of the world and sanctification takes the world out of you. Jesus was Father to all His disciples while on the earth. They are now much grieved over the

thought that He is to be taken away, yet He comforts them with the positive promise of His Successor. V. 23. Jesus responded and said to him, "If any one loves me he will keep my word and my Father will love him. And we will come to him and make our mansion with him."

Here we have in this chapter the beautiful differentiation of the Trinity. In conversion, the sinner receives Jesus, as his atoning Savior. In sanctification the Christian receives the personal Holy Ghost, his indwelling comforter and guide. Now that the whole plan of salvation has been consummated by the Son and Spirit, and the chasm between God and man, created by the fall, gloriously bridged over, man has nothing to do but come back to God and sink away into His glorious divinity, losing sight of the world, absorbed forever in the contemplation of God, henceforth, always indefatigable in his zeal for God and the promotion of his glory. This third experience, though not essential to full salvation, is the most powerful breakwater against apostasy, imparting an unutterable prelibation of heavenly bliss and glory. V. 30. "I no longer speak many things with you for the Prince of the world cometh and hath nothing in me." This is our Lord's standard of entire sanctification, which eliminates away everything belonging to Satan, so that when he comes to us, he finds nothing in us belonging to him. "Arise, let us go hence." At this point Jesus rises from His seat at the table to go away to Gethsemane where His enemies arrested Him that very night. Therefore now in the standing posture He proceeds to elaborate His beautiful truth in the parable of the

VINE AND THE BRANCHES.

"I am the true vine, and my Father is the Husbandman. Every vine in me not bearing fruit He taketh away, and every one bearing fruit He cleanseth it that it may bear more fruit." Here you see that without true regeneration you cannot bear spiritual fruit, "love, joy, peace, long-suffering, gentleness, goodness, meekness, faith, temperance." Gal. 5:17. But you see that He purifies every branch that beareth fruit, in order that it may bear more fruit, while He cuts off the non-fruit-bearing branches and burns them. Hence we see that hell or holiness awaits every Christian. If he does not go on into sanctification, he will prove a non-fruit-bearing branch, suffer excision and ejection into the fire. The normal economy of the Husbandman in this parable is to cleanse every fruit-bearing branch; i. e., sanctify every Christian who is bearing holy fruit, that he may bear more and better fruit. Hence you see that the soul resisting sanctification grieves the Holy Spirit and suffers amputation from Christ, who is the true vine.

V. 5. "I am the Vine, ye are the branches. He that abideth in Me and I in him, the same beareth much fruit, because without Me you are not able to do anything. If any one may not abide in Me, he is cast forth like a branch and is utterly withered, and they gather it and cast it into the fire, and it is burned."

As the good angels gathered around Lazarus and carried his disembodied soul to Abraham's bosom, so the demons take possession of every lost soul and cast it into hell fire.

V. 7. "If you abide in me and my words abide in you, ask whatsoever you wish and it shall be done unto you." As you see here, the normal economy is, that souls who do not bear holy fruit are taken away and cast into hell fire; hence, fruit-bearing is the indispensable condition of abiding in Christ.

Now remember, that He cleanseth all fruit-bearing branches, that the fruit may be more abundant and of a better quality. Hence you see it is impossible to abide permanently in Christ, without this cleansing, which so much improves the fruit in quality and in quantity. Therefore Fletcher says, "It is impossible to be a Christian, unless you are either already perfect, or vigorously pressing towards it."

V. 11. "I have spoken these things to you, that my joy may be in you, and your joy may be full." This fulness of joy, which He wants to give all His saints, is our Savior's own joy. N. B. He never had the joy of pardoned sin, because He never had any sins to be pardoned; but He always had the joy of a pure heart. Hence you see you must reach the experience of purity before you can ever have the graces of the Spirit as they existed in the heart of Jesus. He is our Paragon; therefore, we are to have all the graces as He had them.

V. 16. "You have not chosen me, but I have chosen you, and put you forth, that you may go and bear fruit, and you may go and abide, in order that whatsoever you ask the Father in my name, He may give it unto you." In this verse *etheeka* is "ordained"; in E. V. Also, *epoisesē*, "made" (Mark 3:14), and *cheirotoneesantes*, "appointing." (The simple meaning of the Greek is, "reaching forth the hand"—the manner in which they

elected the elders.) These are the only words translated "ordained" in N.T., where it is thought to have reference to, and authenticate, the modern church ordination. While such ordination is innocent and unobjectionable, if not made the instrument of ecclesiastical tyranny, you see plainly the utter absence of such an institution as ordination in the New Testament. All you can find on that line was where the Corinthian Church gathered around Paul and Barnabas, laid hands on them, and consecrated them for the missionary work which lay out before them. This, in their case, really had no ecclesiastical signification, as they were both already apostles; but the simple end in view was to augment their efficiency as soul savers by the simple invocation of the Holy Ghost on them. Thousands of good preachers now in the holiness movement are without the modern ecclesiastical ordination, and not to be depreciated an iota on account of this lack. When the saints gather around them, lay hands on them and pray for them, they receive all the ordination known in the New Testament. Jesus gives to His disciples the wonderful promise that the Father will grant whatsoever they may ask in His name. Hence we see the gospel resources are absolutely illimitable.

V. 18. "If the world hates you, know that it first hated me." The world was utterly disgusted with Jesus; not only hated Him, but cruelly killed Him. The same bloody ordeal followed His disciples, killing a hundred millions. Hence the irreconcilable antagonism which has prevailed between the Church and the world in all ages. It is pertinent here to observe that the earth is filled with counterfeit churches at the present day, which

provoke no hostility from the world, from the simple fact that they are homogeneous.

Ch. 16:10. "I have spoken these things to you that you may not be offended"; i. e., shaken and unsettled in your faith. "They will put you out of the synagogues, but the hour cometh when everyone killing may think that he is rendering service to God." This prophecy of our Savior has been most copiously fulfilled in by-gone ages. Millions of the truest saints that ever lived have been slaughtered in the name of Jesus. The Spanish pioneers of America, at one time, had a vow on them to kill twelve Indians per day, in honor of the twelve apostles. Many sanctified people at the present day are turned out of the church; i. e., put out of the synagogue. The present age is probably equal to any preceding.

LATTER DAY PROPHECIES.

Ch. 16:7. "But I speak the truth to you: It is profitable to you for me to go away: for if I go not away, the Comforter will not come to you: If I go away, I will send Him to you." It was necessary for Jesus to complete the work of redemption and die on the cross, thus expiating the guilt of a lost world, perfectly satisfying the violated law, before the Holy Ghost could perfectly do His work in the capacity of Comforter, as He must utilize our intellects in the dispensation of consolation. The Holy Ghost was always in the world, but dependent on the expiatory and reconciliatory work of Christ. Therefore, that work must be literally and actually completed before He could fully dispense comfort to a soul wrecked and ruined by the fall. The word

parakletos (comforter) is deeply significant, as it is from *kalevo* (to call), and *para* (by); therefore it means one called to stand by your side.

V. 8. "And having come, He will convict the world concerning sin, and concerning righteousness, and concerning condemnation. Concerning sin, indeed, because they do not believe in me; concerning righteousness, because I go to the Father and you see me no more; and concerning condemnation, because the prince of this world has been condemned." Conviction is the great work of the Holy Ghost, who is really the pioneer of all experimental grace. Unbelief is the only condemnatory sin, as all others are swept away by faith. The very fact that the people all know that Jesus has been on the earth, and that He ascended up to heaven and they see Him no more, is a demonstrative proof that God has accepted the atonement, which He came into the world to make. Therefore, the people who do not believe on Him for free and full salvation are without excuse. The very fact that the eternal and irreversible condemnation of the devil has already gone forth, is confirmatory proof that all who remain with him must abide his condemnation and eternal destiny. Every sinner is literally in the hands of the devil, and can only escape by the redeeming grace of Christ, administered with the power of the Holy Ghost.

V. 12. "I still have many things to speak to you, but you are not able to bear them now." They needed the baptism of the Holy Ghost and fire to qualify them to take in the deep things of God, afterward to be revealed by the Holy Ghost.

V. 13. "And when He, the Spirit of Truth, may

come, He will guide you in all truth: for He will not speak of Himself; but He will speak, and will proclaim to you the things which are to come." After Jesus had spoken to them the gospels, the Holy Ghost came and revealed the Acts of the Apostles, all of the epistles, and Revelation, which is strictly a book of prophecy.

V. 14. "He will glorify me because He will receive from mine, and He will proclaim it unto you." The Holy Ghost is really the Spirit of Jesus. When they killed Him, He came back to the world in the person of the Holy Ghost. If the Holy Ghost had a mortal body, the fallen church would kill Him. But as He has no human body, He is invulnerable and immortal.

Vs. 20-22. "Truly, truly, I say unto you, that you shall weep and mourn and the world will rejoice: you will weep, but your weeping will be turned into joy. A woman, when she may bring forth, hath grief, because her hour has come: but when the little child may be born, she no longer remembers her trouble, on account of joy because a man was born into the world. You now have sorrow, but again I will see you and your heart will rejoice, and no one will take your joy from you." The similitude of the woman's imparturition is at once strong and striking. The death pangs of the ante-diluvian world, amid the awful sufferings of the flood, was the parturition of the post-diluvian world, to revive and flourish and populate the whole earth again. Amid the unutterable horrors of the bloody Roman wars, wherein a million of people fell by the sword, pestilence and famine, and a million more were sold into slavery, rang out the dying groans of the Jewish dispensation,

which ushered into the world the glorious era of the heavenly kingdom.

When the Gentile dispensation goes down amid the death agonies of the tribulation, the glorious millennial will sweep in.

V. 23. "In that day you will ask me for nothing; truly, truly, I say unto you, if you ask the Father for anything, He will give it in my name. Until now you have asked nothing in my name: ask, and you shall receive, in order that your joy shall be full."

Before Jesus was actually crucified and risen, the fact of His Messiahship was not confirmed beyond the possibility of a doubt; consequently they did not pray in His name, but directly to God. Now that He is in the very act of consummating the expiatory work and making the vicarious atonement a fixture forever, and when He shall have entered upon His intercessory office at God's right hand, then the way will be perfectly clear and they will have nothing to do but ask the Father in His name, and everything will be granted. Therefore, He is setting forth to His disciples the necessity of His vicarious atonement and glorious intercession, destined so speedily to be perfected before their eyes, whereby the full-orbed kingdom of God, in the economy of gospel grace, will have been clearly launched out into the world.

V. 25. "I have spoken to you in parables; but the hour cometh when I will no longer speak to you in parables, but openly will I proclaim to you concerning the Father." The Bible is all gospel. The Old Testament is the gospel in symbol. Jesus preached the gospel in parables; the Acts of the Apostles is the gospel in his-

tory; the Epistles are the gospel in experience; while Revelation is the gospel in prophecy.

V. 26. "In that day you shall ask in my name: and I do not say to you, that I will ask the Father concerning you; for the Father himself loves you, because you have loved me, and have believed that I came out from God." He gives them a double consolation with reference to their petitions; i. e., that they can pray directly to Him, and also to the Father, who loves them, so that He will surely answer their petitions. Not only does Jesus love a lost world, so that He came and died for us all, but the Father so loved the world that He gave His only begotten Son to die, that whosoever believeth on Him should not perish, but have eternal life (John 3:16).

V. 28. "I came out from the Father, and I have come into the world: again, I leave the world, and I go to the Father." Here Jesus plainly tells His apostles the great facts of the redemptive scheme: His exit from heaven, expiatory atonement, and His return thither.

V. 32. "Behold, the hour cometh, and has already come, that you may be dispersed abroad, each one to his own place, and leave me alone." This prophecy was fulfilled within three hours from that time, when all the disciples deserted Him in Gethsemane.

V. 33. "But take courage, because I have conquered the world." This is spoken prophetically in vivid anticipation of what was coming within the next thirty-four hours.

VALEDICTORY PRAYER.

Chapter 17, vs. 9, 10. "I pray for these: I do not

pray for the world, but for those whom thou hast given me; because they are thine, and all mine are thine, and thine are mine; and I have been glorified in them." Sanctification marries us to the Lord. So, pursuant to the well-known divine law of matrimonial unification, all ours are His, and His are ours; and we are one in Him. We here see that sanctification is not for the world. Consequently, sinners cannot get it, as it is simply God's gift to His children.

V. 12. "When I was with them, I kept them through thy name, whom thou hast given me: and I guarded them, and no one of them perished, except the son of destruction, in order that the Scriptures may be fulfilled." Judas is already gone away from them, and is now engaged in his interview with the chief priests, making arrangements to come for Him that very night. "Son of perdition" does not convey the idea of predestination, but is a peculiar Orientalism, simply indicating the fact that he was destroyed.

V. 14. "I have given unto them thy word; and the world hated them because they are not of the world, as I am not of the world." Here we see the striking homogeneity peculiar to the kingdom which Jesus set up. As He was utterly heterogeneous to this fallen world, so His followers, by the great salvation which He gives, are not only like Him, but so unlike the world that the normal sequence of true discipleship in all ages has been the hatred of the world, provoked and concentrated on them, as in case of their Leader.

V. 15. "I do not pray that you may take them out of the world, but that you may keep them from the evil one"; i. e., the devil. If the Lord were to take all of His

saints out of the world, He would thus leave it in darkness, black as the midnight of hell, with no hope, but destined to the dismal doom of the ante-diluvians and Sodom and Gomorrah.

Here we see that it is our glorious privilege, not only to have victory over the devil, but also to get rid of him altogether—a thing apparently almost unknown among the people of God; who on the contrary seem to think it impossible to get rid of Satan in this life.

V. 17. “Sanctify them through thy truth: thy word is truth.” Here we see that we are all to get sanctified through the word of the Lord, which is the instrumental cause of sanctification; while the Holy Spirit is the efficient cause; and the cleansing blood, the divine elixir by which the cleansing is wrought, under the application of the Holy Spirit. Meanwhile, faith is the conditional cause.

V. 19. “For their sakes I sanctify myself, in order that they themselves may be sanctified through the truth.” Sanctify is from *gee* (the world), and *alpha* (not); hence it means to take the world out of you. I. John 2:16 tells us “All this is the world, the lust of the flesh, the lust of the eye, and the pride of life”; i. e., the unholy trinity—the carnal mind. Now how could Jesus sanctify Himself, when He had neither inbred sin, nor the carnal mind? You must understand that His sanctification was not experimental, like ours, but legalistic. He had taken on himself the sins of the whole world, in order to relieve the world, that they might come to Him and get saved. So He really, in a legal sense, carried the sin of the world till He died under the law; thus paying His penalty, and satisfying it forever.

Hence the crucifixion of Jesus was His sanctification in this legalistic sense; having received personal sanctification when the Holy Ghost descended and filled Him on Jordan's bank.

Vs. 20-23. "I not only pray for these, but for those who believe on me through the word; in order that they may all be one, as Thou, Father, art in me, and I in Thee, in order that they may be in us: in order that the world may believe that thou hast sent me. And I have given unto them the glory which Thou hast given unto me, in order that they may be one as we are one: I in them, and Thou in me, in order that they may be perfected into one: in order that the world may know that Thou hast sent me, and Thou hast loved them as Thou hast loved me." Here you see the normal effect of sanctification is to unify us with Jesus, by eliminating all sin out of us. And, as He here assures us, unification with Him is union with God. Here you also see (v. 23) the synonym of perfection with sanctification, as He in this prayer uses them synonymously.

Sanctification is from *sanctus* (holy) and *fio* (to make), meaning to make you holy; while perfection is from *per* (complete) and *fio* (to make), meaning to make complete. Sanctification makes you complete in Christ, while perfection means the same. Here we see that our Savior actually winds up His ministry with a sermon on sanctification, and a prayer that all His disciples in all ages might receive it. Oh, what wonderful encouragement we all have in this sermon and prayer, eternally sweeping away all doubt as to the willingness of God to sanctify you wholly this very moment!

This word sanctify (v. 17) is in the aorist tense, im-

perative mood, hence it means to do this work instantaneously and completely; leaving us all without the solitary vestige of an excuse, from the simple fact that God's omnipotence is pledged in the matter. There is, therefore, no room left for doubt. God has willed it; Christ has died to procure it; the Holy Ghost is present to administer it; while the Bible is our infallible guide-book, lying on every center-table.

THE PROSECUTION.

He has wound up that glorious farewell sermon and memorable valedictory prayer, standing at the supper table, in that notable upper chamber on Mt. Zion, in the west end of the city. He walks out, accompanied by the eleven disciples, Judas having gone away and joined the enemy. They journey through the city eastward, pass out through the sheep gate, as it was then called, but now it is cognomened St. Stephen's Gate, because it is said that the mob dragged him out through it, and stoned him to death a short distance east of it, on the slope of Mt. Moriah. Pursuing their journey eastwardly, they cross the valley of Jehoshaphat, and descend Mt. Olivet, a very short distance, till they enter the Park Gethsemane, whither Jesus had frequently resorted with His disciples. It contains a goodly number of olive trees, said to be the same which were there in our Savior's time, tradition even going back and certifying that they were there in the days of Abraham, and that he frequently sat under them. When we consider the fact that the olive tree in that country lives a thousand years, and then only dies above ground, the roots surviv-

ing, sending up sprouts which grow to be trees, thus perpetuating their progenitor; and these trees now in Gethsemane are about forty feet in circumference at the ground, several trunks standing on every root, it becomes exceedingly plausible that these are the identical olive trees under which Jesus and His disciples used to sit as He talked to them about the kingdom; and more than likely that they were there in the days of Abraham. An Oriental garden is what we call a park. The word "Gethsemane" means oil-press, because they manufactured olive oil from the fruits growing there.

THE AGONY.

Matt. 26:37. "And taking Peter and the two sons of Zebedee, he began to weep and to be dejected. He then says to them, My soul is exceedingly sorrowful unto death: abide here and watch with me; and going forward a little space, He fell on His face praying, and saying, My Father, if it is possible, let this cup pass from me; moreover, not as I wish, but as Thou.

Luke 22:43. "And an angel from heaven appeared to Him strengthening Him. And being in agony He continued to pray the more earnestly. And His sweat was like drops of blood falling down upon the ground. And rising from His prayer, having come to His disciples, He found them sleeping from weariness, and He said to them, Why do you sleep? Arising, pray that you may not enter into temptation." Matthew and Mark here say the "spirit indeed is willing, but the flesh is weak." Vast perplexity has prevailed among exegetes with reference to the agony, because of the fact that

multiplied millions of His followers have walked courageously into the devouring flames and into the Coliseum while the lions were deafening the multitudes with their awful roar, the ejaculation of their voracious hunger, ready in a moment to devour them in their blood. The solution is the simple fact that He had upon His spotless soul all the mountains of sin ever committed from the days of Cain the fratricide, till the latest generation of Adam's ruined race, the Father at that time laying them upon Him, pursuant to the covenant of redemption, into which He entered before the foundation of the world. The divinity could not suffer; the humanity did all the suffering, His human will acquiescing in the bloody death of the cross. Therefore, it is utterly impertinent to compare Him with the martyrs, who are free as birds of Paradise, because He had carried all their sins and all their burdens; but there was no one to carry His. Therefore no tongue can tell, nor imagination conceive, the horrors of this agony. We see nothing of it when they tore His flesh to pieces in the scourging at Pilate's bar and nailed Him to the cross, from the simple fact that His human will had fought the battle in Gethsemane and perfectly submitted to the dreadful ordeal. We observe that God answered His prayer in the mission of an angel from Heaven, who strengthened Him in that awful hour.

Matt. 26:43. "And having come He finds them asleep again, for their eyes were heavy." They were stout, muscular men, inured to hard, physical toil, consequently sleep came on them with a sudden relaxation; yet it was exceedingly important that they keep awake, because that ruffian army, led by Judas and the chief

priests, was then on their track, hotly pursuing them, and He sees that they are very near them; hence the danger of sudden affright and precipitation, the temptation against which He had warned them.

V. 44. "Leaving them, having gone away, He prayed the third time, speaking the same word. Then He comes to His disciples and says to them, Sleep on and take your rest. Behold, the hour has come and the Son of Man is betrayed into the hands of sinners. Arise, let us go: behold, the one having betrayed me is at hand." By this time the groves of Gethsemane are illuminated with a hundred flambeaux flaming in the air, and though the full moon was shining in her glory, the augmentation of these artificial lights made it bright as day. It was exceedingly important to have an abundance of light in making an arrest which they had been seeking three years, and on which they felt that the vast moment of the theocracy and hierarchy was hanging. There was great liability to be mistaken. They much feared that His friends might manoeuvre to put off on them some other person, and fool them with Him, in which case their labor would all be in vain. So when the light pours into Gethsemane, He immediately speaks to His disciples: "Rise up and let us be going"; i. e., go out from the dense shade of the great olive trees into the clear light of the moon and the flambeaux.

HE IS ARRESTED.

John 18:2-12. "And Judas, the one having betrayed Him, knew the place, because Jesus frequently resorted thither with His disciples. Then Judas, having taken

the band and the officers from the chief priests and Pharisees, comes thither with lanterns, torches and arms."

Matt. 26:47-56. "And he still speaking; behold, Judas, one of the twelve, came and with him a great multitude with swords and clubs, from the chief priests and elders of the people."

John 18:4. "Then Jesus, knowing all things coming upon Him, having come out, said to them, Whom do you seek? They responded to Him, Jesus the Nazarene. Jesus says to them, I am He. They departed backward and fell upon the ground. Then again He asked them, Whom do you seek? And they said Jesus, the Nazarene. Jesus responded, I said to you that I am He: if then you seek me, let these depart, in order that the word which He spoke might be fulfilled, Those whom thou hast given unto me, I have lost no one of them."

Now, the armed rabble, led by Judas and the chief priests, has arrived in Gethsemane. Jesus leads the way, unhesitatingly walking out to them and saying to them, Whom do you seek? The answer comes promptly, Jesus, the Nazarene. What a wonderful enigma in this dark, wicked, selfish world was Jesus! They had frequently come to crown Him King. He always fled away. Now they come to kill Him: He goes promptly to meet them. A great difference between Him and all other men, consisted in the fact that He actually knew everything that was coming on Him. In His Gethsemane agony, He saw all the horrors of bloody Calvary. Now, when He turns on them that face which they have often beheld, now rendered luminous by the flambeaux, so they know they cannot be mistaken as to His identity (all of which He confirms by His positive confession), an awful af-

fright seizes the blood-thirsty rabble. It chills them with the horrors of a nightmare, bewildering and appalling them. A panic sweeps them, and overwhelms them, they step backward, stumble and fall in piles on the ground like dead men. Our Lord's divinity had often delivered Him from His enemies, from the time of their first murderous assault at Nazareth till this, the last moment of divine intervention in His behalf. Henceforth the powers of darkness prevail. Judas had often seen them try to arrest Him, when suddenly rendering Himself invisible, they are left in their bewilderment. I do not believe Judas thought they could kill Him. Having yielded to Satan's money-order, he concluded to sell Him out for the fifteen dollars (the full price of a grown slave in that age, when the scarcity of money made the financial estimate quite low); when, I trow, he said, "I have gotten your money and complied with my part of the contract, now get Him if you can." I trow Judas believed in His divinity to such an extent that he did not believe that they could kill Him. This is confirmed by his subsequent deportment. When he saw that they were killing Him, see how he repented, **threw down the money**, and even committed suicide.

So now having recovered from their panic, they rise and come at Him again, when He says, "Whom do you seek?" They respond, "Jesus, the Nazarene." He answers, "I am He." Matt. 26:48. "The one having betrayed Him gave them a sign, saying, Whom I shall kiss is He; hold Him fast. And immediately coming forward to Jesus, he said, Hail, Master! and kissed Him copiously. And Jesus said to him, Comrade, for what are you here? Then coming forward, they laid hands

on Jesus and bound Him." John 18:12. "Then the band and chiliarch and the officers of the Jews took Jesus and bound Him."

Three years they have been after Him constantly; and despite all they can do, they have signally failed to get their hands on Him. Now they are determined to make sure work of it. Therefore, not only the chiliarch (an officer over a thousand), but also the officers of the chief priests and scribes; yea, the whole band, waive every other consideration and unite in His capture. They bind Him securely, feeling that it is the victory of their lives finally to arrest and bind and secure as a prisoner a Man who has given them and, as they feel, the whole country, so much trouble.

V. 10. "Then Simon Peter, having a sword, drew it and smote the servant of the chief priest and cut off his right ear. And the name of that servant was Malchus. Then Jesus said to Peter, Put the sword into the scabbard: the cup which my Father has given to me, shall I not drink it?" Luke 22:50. "And Jesus, responding, said, Hold on a minute; and touching his ear, He healed him." He had wrought many hundreds and thousands of miraculous healings. Now this is His valedictory on that line of His wonderful benefactions. Such is the tender and quick sympathy of His unfallen human spirit, that He cannot forbear to leave the poor, suffering soldier minus his ear.

You remember, the apostles had two swords with them. Peter leaps to the conclusion that this is the time for sword exercise. He was very characteristic of natural bravery, actually heroic enough to fight that whole army. You see, he aimed at the soldier's head;

the stroke would have killed him instantaneously, then he would have taken them as they came. While Peter was endowed with redoubtable physical heroism, he, like all others, was a spiritual coward till the fires of Pentecost came on him and burnt up his depravity.

Matt. 26:53. "Do you not think that I am able now to call upon my Father, and He will give me more than twelve legions of angels? How, then, may the Scriptures be fulfilled, because thus it behooveth to be?" That vast army of angels was then hovering over Gethsemane, just waiting a word from their Father, permitting them to dart down in the twinkling of an eye, snatch Him up and bear Him away to bright glory.

Now Jesus rebukes the diabolical rabble by reminding them that He had not been teaching the people in secret, but in the Holy Campus, the resort of the myriads. Why, then, are they come to take Him with an army, and swords, and clubs? But it is a fulfillment of prophecy.

Mark 14:15. "And all leaving Him fled away." At this time, the circle opened for an outlet (as they had surrounded Him), and all the disciples fled away. The enemy thus permitted them to escape, as they preferred to have none but Jesus on their hands till they disposed of Him. He had been an eyesore to them these three years, so they are exultant at the idea of getting rid of Him at any cost.

V. 51. "And a certain young man followed Him, clothed with a linen garment on his naked body; the young men take him, and he, leaving the linen garment, fled from them in a state of nudity." History says this young man, who at that fatal moment when they all fled,

followed Jesus as He was led by His enemies out of Gethsemane, was none other than the Apostle John, who fled away to the house of Rabbiannas in the Metropolis. There he procured the robe of a Jewish priest, invested in which he returned, took his place by the side of Jesus, being mistaken by the soldiers for a priest; and though known to Caiaphas, the high priest, (and as the Greek infers, akin to him), he did not reveal his identity to him, but permitted him to walk along by the side of Jesus, stand by Him before the Sanhedrim, at Pilate's bar, Herod's judgment hall, walk with Him up Calvary, and stand by Him through the six awful hours He hung on the cross. This episode of historic tradition in reference to John is confirmed by his recognized presence at the cross, when Jesus commended His mother to him.

Luke 22:53. "But this is your hour, and the power of darkness." Jesus spoke this to His enemies at the time that they came with the army and took Him captive, reminding them of their signal failures for three entire years, when He was accessible, standing before their eyes day after day in the open air of the Temple Campus; but now He says to them, "This is your hour, and the power of darkness." The very powers of hell had then been permitted to come to the front of the world, lay violent hands on its King and lead Him away to death.

PETER'S DENIAL.

John 18:13. "They led Him first to Annas, for he was the father-in-law of Caiaphas, who was high priest that year. And Caiaphas was the one counseling the

Jews that it was better that one man should die for the people. During both of my visits to Jerusalem, I was in the house of Caiaphas. It is a great, Oriental quadrangular edifice, like all other houses in Jerusalem, constructed of solid stone, consolidated by cement, which in that country gets hard as rock. The tribunal of Annas and the judgment hall of the Sanhedrim were in this same house. At that time there was a controversy between the Jews and the Romans in reference to the high priesthood, the latter claiming it for Annas, and the former for Caiaphas. Now it is midnight and impossible to command a full Sanhedrim, therefore they spend the time prosecuting Him at the tribunal of Annas, moving eventually to the judgment seat of Caiaphas.

Now, you see the whereabouts of the twelve: Judas is present with the enemies; John under the disguise of a Jewish priest; Peter following on at a distance, while the other nine have fled away from Gethsemane, dispersed, and their whereabouts unknown.

V. 15. "Simon Peter and the other disciple followed Jesus, and that disciple was known to the high priest and came into the court of the high priest with Jesus. And Peter stood at the door without. Then the other disciple came out, who was known to the high priest, and spoke to the female porter and led in Peter. And the servants and officers, having made a fire, stood by it, because it was cold, and they were warming themselves." The Orientals do not protect themselves from the cold by clothing, as we do. Schedule time gives this April 12, when the nights get quite cold as the small hours come on. This great quadrangular building had an in-

terior open court, for light and ventilation. In this the soldiers and servants came and built a fire. When Peter comes to the door, John goes back, intercedes with the woman porter, prevailing on her to let him in. So, having entered, he is now sitting in the midst of the servants and officers and warming by the fire.

V. 17. Then the female door-keeper says to Peter, "Are you not of the disciples of that Man?" He says, "I am not." You remember how Jesus that very night at the supper table told Peter that he would thrice deny Him before the second crowing of the cock.

Mark, v. 18. "And he went out into the portico and the cock crew. And the maidservant, seeing him again, began to say to those standing by, that this one is of them. And again he denied." So this is his second denial, after leaving the fire in the open court and coming into the portico in front of the judgment hall, where the trial is in progress.

John, v. 26. "One of the servants of the high priest, being a kinsman of the one whose ear Peter cut off, says to him, Did I not see thee with Him in the garden? Then again Peter denied, and immediately the cock crew." So here you see the three denials of Peter; the first while warming by the fire in the open court and accosted by the damsel door-keeper, who had doubtless frequently seen him with Jesus, so that she identified his person. Having evaded the issue by a positive denial and come into the portico, after two hours the damsel again accused him of comradeship with Jesus. It is now the first crowing of the chickens, and Peter denies again. Two hours more have rolled away, and the cousin of Malchus espies and identifies him; pressing him

closely, he charges him with personal presence in the garden, where he did his best to kill his kinsman.

Mark 14:71. "And Peter began to anathematize and swear, I do not know that Man of whom you are speaking." The popular idea that Peter here indulged in profanity is utterly untrue. The word *anathematizein* (curse—E. V.), simply means to pronounce an anathema. The fact is, Peter confirmed his denial by invoking a calamity on himself (e. g., I wish I may die if I know that Man), while the word translated swear, means simply an oath of affirmation; e. g., swearing by the temple, *et cetera*. Peter's case here is bad enough in the simple fact, whereas the popular idea that he gave way to profanity and blasphemy, is simply untrue. That he lied awfully and outrageously, and augmented the lie by self-anathematization, and an oath of affirmation is true, and awfully bad.

Luke v. 60. "And immediately he, still speaking, the cock crew. The Lord, turning, looked upon Peter. And Peter remembered the word of the Lord as He spoke to him, that before the cock crows you will deny me thrice. And Peter, having gone out, wept bitterly." Mark, v. 72. "And Peter remembered the word that Jesus spoke to him, Before the cock crows twice you will deny me thrice. And having cast himself forth, he continued to weep." The second shows up the fact that while Peter was facing the cousin of Malchus, and so stoutly denying that he knew Him, and at the same time confirming that denial by anathematization and an oath of affirmation, at that very moment the cock crows the second time, reminding Peter of his Lord's prophecy at the supper table, that he will thrice deny Him before

the second crowing. The portico, where Peter is standing, is densely crowded with people, looking on the trial which is going on before Annas and Caiaphas. Methinks a slight movement among the bystanders now gives Peter a momentary view of Jesus, who turns His face on him and breaks his heart. Now a Niagara of conviction pours down on him, he gets away with all possible expedition, his eyes flowing like rivers; yields to the overwhelming penitential tide, gives way to bitter weeping, and continues to weep.

JESUS IS CONDEMNED BY CAIAPHAS AND THE SANHEDRIM.

John 18:19. "Then the high priest asked Jesus concerning His disciples and concerning His doctrine. Jesus responded to him: I openly spoke to the world. I always taught in the synagogue and in the Temple, where all the Jews assemble; I spoke nothing in secret; why do you ask me? Ask those who have heard what I said unto them: behold, they know the things which I said. He, having spoken these things, one of the chief priests standing by gave Jesus a stroke with his staff, saying, Do you thus respond to the high priest? Jesus responded to him, If I spoke wickedly, testify concerning the wickedness; but if truly, why do you smite me? Then Annas sent Him bound to Caiaphas, the high priest. This was dastardly, cowardly in the high priest, to attempt to force Him to testify against Himself. Criminal courts never resort to it when they have any other source of legal testimony; and when they do, it ranks in law as the weakest of all evidence. So it was preposterously pusillanimous on the part of the high

priest to call on Jesus to testify concerning His teaching, when all Jerusalem, Judea and Galilee were witnesses to it, and he had nothing to do but to ask them.

Luke 22:66. "And when it was day, the eldership of the people, the chief priests and scribes, led Him into the Sanhedrim." The arrest took place about midnight. They have used all the time prosecuting Him before Ananias and Caiaphas, till it is now day dawn. Meanwhile they have had runners darting in all directions, waking up the absent elders and members of the Sanhedrim, so they can have a full court. They are under an awful pressure in the matter, as their plan is to put Him to death before day, if possible, because they so feared the uprising of the people. While Jesus was awfully unpopular with the leading officials of both church and State, because they looked upon Him as a rival and feared that His new departure would result in their official dethronement, they for a long time had been waiting for an opportunity to kill Him, but were afraid of the people, lest they should rise up against them and stone them, or otherwise kill them on the spot, for they well knew that the multitude were on His side. He made no appointments, yet the very earth trembled with the tread of the multitudes who followed Him wheresoever He went. From the time the Holy Ghost came and filled Him at the Jordan, He possessed an indefinable magnetism, which drew the people after Him by countless thousands, whithersoever He went.

Matt. 26:59. "The chief priest and elders, and the whole Sanhedrim were seeking false testimony against Jesus, that they might put Him to death; and they found none. Many false witnesses, having come forward,

they found none. And afterward two false witnesses having come forward, said He said, I am able to destroy the Temple of God, and to build it in three days." Mark gives it, I will destroy this Temple made with hands, and in three days will build another not made with hands. You see their strategic tergiversation, with diabolical chicanery and stygian duplicity, pursuant to that insatiate thirst for His blood which Satan had been settling down on them with constantly increasing and intensifying atrocity; especially since the second passover of His ministry, when they reached the culmination of their malignity and determined to kill Him, thus constraining Him to absent himself from Jerusalem til the feast of tabernacles, six months before His crucifixion, thus taking time in the retirement of Galilee to educate His disciples and launch the Gospel Church. Meanwhile the high priests and theologians, co-operated by all the demonical sagacity of the pandemonium, were stirring earth and hell for all the accusations they could get; and, as a matter of course, they were false. This statement about destroying the Temple and building it in three days, He made during His first Passover at the beginning of His ministry, and they never forget it, but hounded Him with it everywhere He went, applying it to the superb edifice in Mt. Moriah, whereas He meant His own body. In this we have a sample of the falsification so prevalent in all ages. It is not *de novo* lying, but such a modification of the truth, either by addition or subtraction, as to constitute substantial lying.

Matt. 26:62. "The high priest, rising up, said to Him: Do you answer nothing? What are they wit-

nessing against you? And Jesus was silent; and the high priest responding, said to Him, I adjure thee, by the living God, that thou tell us if thou art the Christ, the Son of God. Jesus says to him, Thou hast said it." We learn a lesson from the silence of Jesus on trial, by which we all ought to profit, viz.: keep silent while under temptation. If a person abuse you, or misrepresent you, follow in the track of Jesus and keep silent. While they were witnessing falsely against Him, He said not a word, but remained perfectly silent. When the high priest asked Him a reasonable question, relative to His Messiahship, He answered him in the affirmative. Some Christians think it wrong to take legal oaths. We see here that our Saviour responded to Caiaphas under oath, thus giving us an infalible example, relative to that matter.

V. 64. "Moreover, I say unto you, henceforth you shall see the Son of Man sitting on the right hand of power coming in the clouds of heaven." The power here mentioned was abundantly manifested in His resurrection and ascension, which followed speedily; while "the coming in the clouds of heaven" will not take place until He returns to the earth on the throne of His millennial glory. "Then the high priest rent his garments saying, That He blasphemed; what need of witnesses have we yet? Behold, you have heard His blasphemy! What seemeth good to you? And they, responding, said He is worthy of death." Lev. 24:16. "He that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him." This is the law of Moses, under which they condemned Jesus to die for the sin of blasphemy. You see

plainly that He had not blasphemed; yet if any other person claimed to be the Christ, he is guilty of blasphemy. So you see they condemned Him unjustly, by misconstruing the great truth He had enunciated, into blasphemy. The fact is, in the very nature of the case, it was impossible for Him to avow His Messiahship without exposing Himself to the liability of accusation and condemnation for blasphemy.

V. 67. "Then they spat into His face and buffeted Him; and they hit Him with clubs, saying, Prophecy unto us, O Christ, who is the one smiting you?" Luke says they covered His face and continued to speak many other things against Him, blaspheming. Oriental despotisms were always horrifically cruel. It was customary, when a person was condemned to die, to break forth into all kinds of insults, torture and every conceivable maltreatment; thus, as they thought, corroborating the judges in the sentence of death pronounced against him. It is a significant fact, worthy our notice at this point, that they condemned Jesus to die for His proclamation of His second and glorious coming. You see the high priest almost fell into a spasm of indignation over it, manifesting the utmost horror by tearing his robe. It is observable that the higher clergy at the present day are apt to give way to paroxysms of wrath when we speak of the Lord's triumphant return to the earth.

JESUS BEFORE PILATE.

John 5:28. "Then they led Jesus from Caiaphas to the judgment hall; and it was morning; and they did not come into the judgment hall in order that they might

not be defiled; but that they may eat the Passover. Then Pilate came out to them and said, What accusation do you bring against this Man? They responded and said to him, If He were not an evil doer, we would not have delivered Him to thee. Then Pilate said to them, You take Him and judge Him according to your law. Then the Jews said, It is not lawful for us to kill any one (in order that the word of Jesus may be fulfilled, which He spoke, signifying by what death He was about to die). They have spent the whole night in terrible haste, fully expecting to put Him to death before day, as they were afraid of a popular riot in His behalf. Having succeeded in pressing through their mock-trial to a verdict of guilt for blasphemy, they at once hasten away to Pilate's judgment hall, to get his signature to the death-warrant, for Judea, since she lost her government thirty-three years before, had no longer the power of capital punishment, but was dependent on her Roman rulers to enforce the death penalty. Such is the rush and precipitation to get Him executed before the news of His prosecution should fly out through the city and suburbs, that they rush to Pilate's judgment hall about dawn, which was as early as they could expect to command his service. They thought that he would not hesitate to favor them by signing the death-warrant. Now, why do they demand of Pilate his signature without presenting to him a bill of the charges on which He was condemned? It was because the condemnation was for blasphemy, which was entirely unknown in Roman law; consequently they were afraid to present their bill of charges, lest Pilate would throw it out of court and they would be utterly defeated. In this they acted wisely,

as there is no doubt that Pilate would have thrown it out of court as a *non-sequitur* in Roman law. We have this illustrated in case of Paul's arraignment before Gallio (Acts 18), when the Jews brought Paul to his tribunal, charged with "teaching the people to worship God contrary to law." But Gallio, the Roman governor, threw it out of court, declaring that he would have nothing to do with any of their affairs concerning their religion. Then the people turned on Sosthenes, the chief ruler of the synagogue, in succession of Crispos, who had been converted to Christianity, and gave him a thrashing in the presence of the pro-consul, who winked at the whole matter. It seems that this flogging proved a blessing to Sosthenes, for when we hear of him again he is not only converted to Christianity, but is a missionary with Paul, helping him preach in Ephesus (1 Cor. 1:1).

Therefore, the Jews, now that they have condemned Jesus, are unwilling to take the risk of specifying their charge, lest Pilate would throw it out of court, and they would be at their wits' ends; consequently they first make a vigorous effort to secure the death-warrant of their prisoner without any specification. Having signally failed in this, they change the allegation altogether; dropping the charge of blasphemy, which was unknown in Roman law, they resorted at once to that of high treason, which was rife and very current in all the world, as every nation under heaven had lost its government and was cringing under the yoke of universal Roman despotism; rebellions breaking out here and there in all the world and suppressed by Roman arms, the leaders being executed for high treason.

V. 33. "Then Pilate went again into the judgment hall, called Jesus, and said to Him, Art Thou the King of the Jews? Jesus responded to him, Do you say this from yourself, or did others speak to you concerning me? And Pilate responded, Whether am I a Jew? Thine own nation and the chief priests have delivered Thee to me; what hast Thou done? Jesus responded, My kingdom is not of this world. If my kingdom were of this world, my servants would fight in order that I might be delivered to the Jews; but now my kingdom is not from thence. Then Pilate said to Him, Then, art Thou not a king? Jesus responded, Thou sayest that I am. Unto this I was born, and unto this have I come into the world, that I may testify to the truth. Everyone who is of the truth heareth my voice. Pilate says to Him, What is truth? And having said this, he went to the Jews and said to them, I find no crime in Him." You often see on crosses at Roman Catholic cemeteries and other places, superscribed *inri*. It is a word of initials, i standing for *Iesus* (Jesus), n for *Nazarenus* (the Nazarene), r for *rex* (king), and i for *iondaiorum* (of the Jews); hence the *inri* means "Jesus of Nazareth, King of the Jews." This was the superscription written on the cross above His head in Latin, Greek and Hebrew, so everybody passing by could read it. Thus it turned out that Jesus was condemned and crucified under charge of claiming to be King of the Jews, which was high treason in Roman law. Some claim that His statement to Pilate—"My kingdom is not of this world"—is incompatible with His millennial reign on the earth. Such a conclusion is an illogical *non-sequitur*, as the fact of its not being from this world is no reason

why it should not bear rule over this world. Jesus brought the kingdom of grace with Him in His first advent, which supersedes the old dispensation of symbols and ceremonies and consists of righteousness, peace and joy in the Holy Ghost (Rom. 14:17), and now bears rule throughout Christendom; yet it is not of this world.

During this dialogue between Pilate and Jesus, we see the sad verdict that the Roman government is not of this kingdom of truth, and consequently hears not the voice of Jesus. Though Jesus confessed to Pilate that He was King, and that His dominion was truth, he was utterly incompetent to form the slightest conception of such a kingdom. Cultured as he was, in the military barracks and on the battlefield all his life, having never heard of a spiritual kingdom, and seeing no sign of military parade or power about Jesus; yea, nothing but a lonely Man, without even a friend, much less a military cohort, or an army, he took it for granted that Jesus was a visionary philosopher, dreaming that He was a King reigning over a visionary kingdom, which He calls truth, and of which Pilate had but the vaguest conception, if any whatever. So he quickly makes up his mind that there is no harm in the Prisoner standing at his bar; consequently he returns with a verdict of innocence.

Matt. 27:12. "And while I is accused by the chief priests and the elders, He responds nothing. Then Pilate says to Him, Do you not hear how many things they witness against Thee? And He responded to him not one word, so that the governor marveled exceedingly." Here we have His example of utter silence while

under accusation by His enemies. Lord help us, when falsely accused, pursuant to Thine own example, to say not a word.

Luke 23:4. "And Pilate said to the chief priest and the multitudes, I find nothing criminal in this man; and they became stronger and stronger, saying that He excites the people, teaching throughout all Judea, beginning from Galilee till here." We find the same accusation this day adduced against every flaming revivalist, going through the country like a cyclone of fire, everywhere stirring up the people. The dead preachers and carnal church officers close the doors against Him, because He excites the people.

Now, as their charge of high treason has literally failed, Pilate ignoring it altogether, and bringing in a verdict of innocence, and announcing unconditionally that he finds nothing criminal in Him, His enemies are awfully disconcerted, and at their wits' end, and they go to hunting up every trivial thing they can possibly adduce against Him.

JESUS BEFORE HEROD.

Luke 23:6. "And Pilate hearing of Galilee, asked if He is a Galilean man; and learning that He is of Herod's jurisdiction, sent Him away to Herod, being himself also in Jerusalem in those days." As Herod was proconsul of Galilee as well as King of Idumea and Perea, he made it a rule to attend the great festivals at Jerusalem, as thousands of his subjects would be there. Consequently, he had a judgment hall there for the adjudication of all matters belonging to his jurisdiction. Con-

sequently Pilate gladly sends Jesus away to Herod, delighted with the thought of getting rid of the complicated and vexed case, seemingly attended by so much difficulty—an innocent man, for whose blood an infuriated rabble are so uproarious and incorrigible, that he is puzzled beyond all his gumption.

V. 8. “And Herod, seeing Jesus, rejoiced exceedingly; for he was wishing for a long time to see Him, for he was hearing many things concerning Him; and he was hoping to see some miracle wrought by Him.” They had no mail facilities, nor newspapers, but were dependent upon the people to communicate the news *viva voce*. Joanna, the wife of Chuza, the steward of Herod, was a disciple of Jesus, traveling with Him, ministering unto Him, and helping in His work. Consequently, her periodical visits home to Herod’s palace kept him and his court constantly stirred up with the news of the mighty works which Jesus was doing.

V. 9. “He asked Him in many words; and He responded to him nothing. But the chief priests and scribes were standing by, violently accusing Him. And Herod having treated Him with contempt, along with his soldiers, and mocked Him, and having put on Him a scarlet robe, he sent Him back to Pilate. Pilate and Herod on the same day became friends with one another, for they were hitherto accustomed to be in hostility toward each other.” Here you see that Jesus played dummy on him all the way through, never answering him a single word, thus treating his majesty with utter contempt. Though His enemies stood by and violently accused Him of many things, none of them succeeded in the elicitation of a single word. Consequently Herod

winds up the trial by putting on Him an old scarlet robe, thus dressing Him up like a king and sending Him back to Pilate, settling down in the same conclusion with Pilate, that He was simply a visionary philosopher, imagining that He was a King of the Jews; but in the utter absence of any show on the military line, he has no idea that He can do any harm, even if He does claim to be a rival of Cæsar. Therefore he humors the joke by investing Him in the royal costume, and thus mocking His claims to the kingdom. Oh, what a grievous disappointment to Pilate when they bring back the Prisoner! He had congratulated himself upon getting rid of the awful responsibility. The inspired historian here notifies us of the reconciliation of these two rival, ambitious politicians, who for some time had been notorious for their mutual antipathy.

BARABBAS DEMANDED.

Luke 23:13. "And Pilate, calling together the chief priests and rulers and people, said to them, You have brought to me this Man, as revolutionizing the people, and behold I have judged Him in your presence and found nothing in Him criminal concerning those things with which you charge Him; neither did Herod, for I sent you to him, and behold nothing has been done by Him worthy of death; therefore, having scourged Him, I will release Him." This scourging was a most horrific punishment, and only inflicted upon the worst criminals, as a terror to all evil-doers. When I was a boy, they used cow-hide horse-whips, not only on animals, but also on slaves. It was cruel in the extreme. This scourging

under the Roman Government was infinitely worse, as their cow-hide was filled with steel points, which so horrifically lacerated the flesh that the poor victim frequently dropped dead under the operation. They always administered it to convicts before crucifixion. Though both Pilate and Herod have dismissed Jesus, pronouncing Him innocent, yet to satisfy His blood-thirsty enemies, barking like blood-hounds and roaring like lions, vociferously clamoring for His blood, Pilate now lights on the policy of scourging Him, hoping thereby to satisfy their diabolical thirst for blood, and produce a reaction in His favor; so they would become sympathetic, their demoniacal hatred giving way to pity, and would say, "He has suffered enough, let Him go."

Matt. 27:15. "And during the feast the Governor was accustomed to release unto them one prisoner whom they wished. But they had at that time a noted prisoner, called Barabbas. Therefore, they being assembled, Pilate said unto them, Which one do you wish that I shall release unto you: Barabbas, or Jesus, the one called Christ? For he knew on account of envy they had delivered Him. But sitting on his tribunal, his wife sent to him saying, Let there be nothing to thee and that just one, for I suffered many things this day in a dream on account of Him. And the chief priests and elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus." The Roman Judgment Hall in Jerusalem is near the east wall of the city, in the valley between Mt. Moriah on the south, and Mt. Bezetha on the north. History says that Lucia Metella, the governor's wife, was at their suburban home in Bethany. As it was the great Passover festival, when the city was

crowded with people from the ends of the earth, the governor was much pressed with official business, and was at his tribunal at all hours, late and early. Some say that efforts were made to get him to his tribunal before day, as their plan was to avail themselves of night's dark mantle to perpetrate the bloody tragedy; but they were under the necessity of waiting on Pilate until day, by the hardest, commanding his service the moment the fair-fingered aurora gilded the Oriental skies, flashing her morning glories over the heights of Mt. Olivet; the meanwhile his royal spouse enjoyed her morning nap. Pilate has resorted to every conceivable measure to release Jesus, repeatedly proclaiming His innocence, though apparently in vain, the diabolical rabble, led by the chief priests, rendering themselves hoarse roaring for His blood. He thinks the stratagem with Barabbas will surely win, as he was a notorious robber-chief, who had been the terror of all the people. He had committed so much murder and robbery with his banditti, and with great difficulty had been caught by the Roman soldiers and imprisoned under sentence of death. Pilate now gives them choice between the two—Jesus and Barabbas—entertaining no doubt but they will clamor for the latter. In this he is signally defeated. To his own unutterable surprise and alarm, the crowds are rapidly gathering, and it seems that a bloody revolution is destined to break out on the spot, heaping the city with the dead. At this awful crisis a man arrives with a letter from his wife. He is so excited, aiming to read it to himself, he is overheard. History says the letter read: "Oh, my husband, have thou nothing with that just Man, for He is a god. This day in a vis-

ion I saw Him sitting on the Olympus, and all the gods and goddesses hurling their glittering crowns at His feet! Oh, I tell you, He is one of our gods." (She believed Him to be one of the Roman gods.) This brought Pilate into an awful dilemma.

V. 21. "And the governor responding, said to them, "Which one of the two do you wish that I shall release unto you? And they said, Barabbas. Pilate says to them, What shall I do with Jesus, who is called Christ? They all say to him, Let Him be crucified. The governor said, For what evil has He done? And they continued to cry out more abundantly, Crucify Him.

Luke v. 23. "And they continued to lay on with great voices, demanding that He should be crucified; and the voices of them and the chief priests continued to get stronger and stronger." Thus you see the chief priests got the run on the multitude by their money and influence, so capturing them that they literally became mouth-pieces for them, the clergy serving as buglemen for the unroarious rabble. Though they had aimed to kill Him in the night because they so feared the people, having arrested Him at midnight, though they have toiled hard every moment since, till it is now 8 a. m.; yet the news flying on the wings of the wind everywhere, has the whole city on tiptoe; meanwhile the tidings have gotten out into the country and the people are pouring from every direction. Truly the crisis has culminated. His enemies are going to kill Him at any cost, and Pilate sees that His friends are rallying, and are going to fight for Him, while His enemies already have an army on the spot.

Matt. 27:24. "And Pilate, seeing that he is profiting

nothing, but the mob rises more and more, having taken water and washed his hands in the presence of the multitude, he said: I am innocent of the blood of this righteous man: you shall see to it. And all the people responding, said, His blood be upon us and our children. Then he released unto them Barabbas." History says that Pilate at that time was very short of soldiers, having recently sent away the main body to quell an insurrection in Syria. Being unable to command a sufficient military force to keep down the insurrection which he saw developing on all sides and threatening to deluge the city with blood, he finally acquiesced, simply signing the death-warrant of Jesus as a peace measure. This he did pursuant to a policy common among Oriental monarchs, who considered it better that one innocent man should die, than that many innocent people should be slaughtered. Now he resorts to his final protestation of guiltlessness from the innocent blood, by washing his hands before the multitude, symbolizing thereby his own absolution from all responsibility. An English nobleman a few years ago died (as the people thought) and went to hell. After a comatose state of a few days, during which interment was postponed, on account of certain lingering vital phenomena, he revived and wrote a book titled "Letters from Hell," in which he relates many things which he saw in the regions of the lost; took the alarm for himself, repented, and was saved; though before all of this took place, he was a church member and thought he was a Christian. Among other scenes related in that book is a brief episode in reference to Pilate. He says he was walking alone on the bank of the River of Death, which is as black as tar, and there he saw a man stand-

ing at the edge and washing his hands, endeavoring to wash the blood from them in the cold, black water of that river; but he saw he did not get any of the blood off. While contemplating him, Satan comes walking along on the bank of the river, and he accosts him. "Please tell me about this man; I have been standing here some time looking at him trying to wash the blood from his hands; but I see he makes no progress." Satan responds, "Oh, that man's name is Pilate! He came from Jerusalem to this place 1800 years ago, and stopped right there where you now see him, and has been all the time laboring to wash the blood from his hands; but you see this black water does not take it off." Really, the river is more like tar than water. You see here the people chose Barabbas instead of Jesus.

N. B.—If you get truly sanctified, walk in the footprints of Jesus, and live a holy life before the world, the people will treat you no better than they treated Him. You may expect them to choose bad people instead of you. Do not be surprised if they actually think the saloon-keeper a more honorable citizen than yourself. Rest assured, the false prophet will be popular, and you will be odious.

You see here the awful imprecation which the Jews, actuated by the high priests and the devil, invoked on their unborn posterity: "His blood be upon us and our children." No tongue can ever tell the awful horrors which came on those very people in the destruction of Jerusalem, when a million fell by sword, pestilence and famine; a million more sold into slavery, and the remainder led captive to Rome, there to enter into imperial bondage.

PILATE'S LAST RESORT.

Matt. 27:26. Now Pilate subjects Him to that awful, cruel scourging, which literally tears His flesh to pieces. Then the soldiers gather around Him, invest Him with mock royalty; the scarlet robe, the thorny crown, and a reed in His hand for a royal scepter; meanwhile they bow their knees around him, shouting, 'Hail, King of the Jews!' Spitting upon Him, they take the reed and strike Him on the head. Luke says they hit Him with the clubs, which, along with the swords, constituted their armor.

John 19:4. "Then Pilate again came out and said to them, Behold, I lead Him out to you, that you may know that I find nothing criminal in Him. Then Jesus came out bearing the thorny crown and the purple robe. And he says to them, Behold the Man! Then, when the chief priests and officers saw Him, they cried out, saying, Crucify Him, Crucify Him! Pilate says to them, You take Him and crucify Him, for I find nothing criminal in Him. The Jews responded to him We have a law, and according to our law, He ought to die, because He made Himself the Son of God." During both of my visits to Pilate's Judgment Hall in Jerusalem, I looked upon the doorway through which Pilate led Him out, because the scourging took place within the Judgment Hall, and the Jews would not enter it lest they might defile themselves and be thus disqualified for partaking of the Passover. So the multitude were standing out in front of the judgment hall. The luminous statue of Jesus now shines on the wall above the door, subscribed with the words which Pilate said when he

led Him out, because the scourging took place within the hall itself. Though the church is founded in sanctification, the leading clergy and the official laymen have no trouble now to find a law to turn out sanctified people. No wonder, for the devil is as accommodating now as he was in the days of Christ. The fallen church had a law to kill Him and the martyrs; and to this day it has one to turn out everybody who gets filled with the Holy Ghost.

V. 8. "Then when Pilate heard these words, he feared the more. And he came again into the judgment hall and said to Jesus, Whence art Thou? And Jesus gave him no answer. Then Pilate says to Him, Do you not speak to me? Do you not know that I have power to crucify Thee; and I have power to release Thee?" Jesus responded, You have no power against me, unless it were given unto you from above: therefore, the one having betrayed me to thee, hath the greater sin. From this, Pilate continued to seek to release Him: but the Jews continued to cry out saying, If you release Him, you are not Cæsar's friend: everyone saying that He is King, speaketh against Cæsar." Pilate thinks, by the scourging, to not only satisfy His enemies, but to provoke their pity; so he leads Him out, bleeding all over, lacerated most cruelly, and says, "Behold, the Man!"—i. e., just look at Him! But the priests were full of the very venom of Satan. Then the Jews make the assault on Pilate, impeaching his loyalty to the Emperor, assuring him that they would inform against him and have him deposed. Pilate was in an awful and frightful dilemma, when the Jews brought the charge that He said He was the Son of God; for the Romans had many

gods, and they believed that they frequently walked on earth in human form. Therefore, Pilate was awfully impressed that he was dealing with some one of the Roman gods, and when Jesus told him that he had no power against Him, unless it was given from above, he became alarmed more and more, lest he might be dealing with the immortal gods. Further, the Jews are on him, his popularity with the Emperor is endangered, and they threaten him with arraignment before his majesty. A corrupt politician will jeopardize his own soul for office. Then Pilate, hearing this word, led out Jesus and sat down on his tribunal in a place called The Pavement (in Hebrew, *gabatha*), and says to the Jews, Behold, your King! And they cried out, Take Him away! Take Him away! Crucify Him! Pilate says to them, Shall I crucify your King? And the chief priests responded, We have no king but Caesar. Then he delivered Him up to them, that He may be crucified. Here we see Pilate's last appeal; he endeavors to arouse their national pride. They had lost their kingdom thirty-three years ago, and ever since had been ruled by the Romans, to their sad and awful discontentment. The chief priests were really the leaders of the Anti-Roman party, who were so anxious to regain their own king once more. So now Pilate attempts to arouse the latent spark of their national patriotism, by saying to them, "Behold, your King:" i. e., Here is your King, and shall I crucify Him! Crucifixion then signified what hanging does now. Oh, what a disgrace upon a nation for their king to be hanged! But this last resort of Pilate fails, and he finally acquiesces, and delivers Him up to be crucified. Here Pilate sacrifices principle, playing the part of a corrupt, ambitious

politician; holding on to his office and shunning what might bring him into depreciation with the Emperor. Yet at the same time he did everything in his power to save the life of Jesus, without a regular and open conflict with the Jewish authorities, which, pursuant to their threats, would certainly have brought him into trouble with Cæsar. Yet, after he had sacrificed all honor and justice and rectitude to secure Jewish favor, and through them keep on the good side of the Emperor; yet from that awful tragedy fortune's wheel began to revolve against him; he became unpopular with the Jews, and so odious that they impeached him to the Emperor. Consequently he held his office only two years more, when he was summoned to Rome to stand before Cæsar and answer charges for maladministration. He was found guilty, deposed, condemned and banished into the wilds of Gaul; and afterward banished into Spain (which was then the wild West), where he was doomed to spend the remainder of his days in lonely exile. Having thus passed through every conceivable trouble and misfortune, prohibited from ever returning to his home and friends, after eight years of trouble and sorrow, he committed suicide A. D. 41. History says that he always had the apparition of Jesus standing before him, bleeding, friendless, hanging on the cross and dying—a horrific spectre, haunting him to desperation and death. This is an appalling warning to everybody wisely to settle that great question, which Pilate propounded to the Jews, "What shall I do with Jesus?"

JUDAS ISCARIOT

Is one of the most paradoxical characters in all the Bi-

ble. Some believe that he was predestinated to perpetrate the dark, bloody treason which betrayed his Lord into the hands of His enemies. I Sam. 23:10. "Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah and destroy the city for my sake. Will the men of Keilah deliver me up into his hand? Will Saul come down as thy servant has heard? O Lord God of Israel, I beseech Thee, tell thy servant. And the Lord said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hands of Saul? And the Lord said, They will deliver thee up." We see from this inspired record, that things which, to all human apprehension, are predestinated, do not always take place, as clearly illustrated in the above, where the Lord said to David, "Saul will come down to Keilah, and the men of Keilah will deliver thee and thy men into his hands." While this is a positive declaration, you see that it never was fulfilled. When Saul heard that David had evacuated Keilah, he changed his course and pursued him on a more direct route. And of course the Keilahites never did surrender David and his men to Saul, from the simple fact that they had utterly escaped out of their hands. Hence you see that what we denominate the decrees of God with reference to man, are liable to be changed by the free action of the human will. This David, pursuant to his acquaintance with the God of Israel, well knew, and governed himself accordingly.

Some think Judas and Pilate were predestinated to play their respective parts in the bloody tragedy of Calvary, and consequently concluded that Judas never was a good man. This is certainly a mistake. Jesus never

chose a sinner to go and preach the gospel. John 6:70. "Jesus responded to them, Have I not chosen you twelve? And one of you is devilish" (E. V., devil). The Greek *diabolos* is an adjective, literally meaning devilish, this being the first allegation we hear against Judas, and it was spoken about the close of our Lord's second ministerial year. As he was apostolic treasurer, I trow his money office became an open door through which Satan entered and tempted him with filthy lucre. We see in the first of this verse that Jesus says, "I have chosen you twelve"; therefore he chose Judas as well as the eleven. Judas was with them when Jesus said: "You have followed me in the regeneration." When the Lord sent them out in duets to preach the gospel, Judas was with them. Jesus came into the world to suffer and die and redeem the human race. He did not need Pilate and Judas, nor the devil, to help Him do His expiatory work. He could have done it as easily if those men had never been born. They were instruments utilized by the permissive providence of God; but in no way necessary. Hence they were without excuse before God, having acted freely, pursuant to the diabolical intrigues of the adversary. Judas knew that they had been after Jesus three years to kill Him, and even sent battalions of armed men to arrest Him, but they never could get their hands on Him. He so yielded to the covetous allurements of Satan, that he had already become a miserable apostate, like myriads of preachers now-a-days, who backslide through the love of money, and still hold prominent places in the regular clergy. But I am satisfied that Judas simply yielded, in order to

get the money, confident in his own mind that they could not hurt Jesus.

The trial has been in progress since the arrest in Gethsemane the preceding midnight, and it is now almost 9 a. m. When Judas sees that the matter is culminating in the awful issue of the bloody cross, and every possible effort of the Governor to save Jesus' life has utterly failed (except the stern *ipse dixit* of authority which Pilate should have exercised, thus releasing and protecting Him at every hazard, which would probably have cost him his life), and the last hope of saving His life has fled away, he rushes in like a mad man and confesses his guilt in betraying innocent blood. In the meanwhile he turns over the thirty pieces of silver to the chief priest, who positively refuses to take them, saying, "What is that to us? you shall see to it." When they utterly refuse to rescind the contract and take back the money, he runs to the Temple, which was very near the judgment hall, and there he throws down the money, then runs away off through the city (the Temple and the judgment hall both being in the east end), passes out through the Joppa Gate in the west wall of the city, crosses the Valley of Hinnom, turns south, runs on about a mile to a great projecting rock hanging out over the deep gorge of Hinnom, where he ties a rope around a tree and the other end around his neck and swings off. His robust body proves too heavy for the rope, which breaks, letting him fall from two to three hundred feet, dashing him to pieces on the rocks beneath. Meanwhile, the priests on duty in the Temple, where he threw down the money, take charge of it, declining to put it in the holy treasury, because it is the price of blood, they deter-

mined to invest it in the very ground on which Judas fell in his awful suicide, transforming it into a burial place for many strangers dying at Jerusalem during the great and frequent festivals. Consequently they purchase the land known as the Potter's Field, and it currently receives the cognomen, "Field of Blood," unto this day. Matthew wrote his gospel fifteen years after the crucifixion, when that appellation was still prevalent among the Jews.

Matt. 27:3-10 and Acts 1:10-19. When the Romans destroyed the city, A. D. 66-73, they left no Jews in all that country to perpetuate names and places. The inhabitants were all either killed or led into captivity, leaving Jerusalem utterly desolate. Even the name sank into oblivion. So it remained fifty years uninhabited, except as the wandering Arab there chanced to pitch his tent. At the expiration of fifty years, the Emperor Adrian came thither, founded a Roman colony, and called it *Elia Capitolina*, by which name it was known two hundred years, even the name "Jerusalem" having been lost. Then, A. D. 321, Constantine, the Emperor, was converted to Christianity, and came at once to the spot, restored the name "Jerusalem" to the city, took down the heathen temple, which Adrian had built and dedicated to Jupiter on the spot where Solomon's Temple had stood. There he built a Christian Church and proceeded to hunt up the places of sacred celebrity. So, from that day to this, they have been hunting up and identifying all the places sacred to Bible memories. When I was there in 1895, the "Potter's Field" was unknown, having, with all other historic places, sunk into oblivion during the ages of desolation. When I was

there in 1899, I had the pleasure of visiting the Potter's Field, it having been discovered and identified during my absence of four years. The Greek Christians led the way in the Holy Land, having possession of more sacred places than any other denomination. They are wonderful for building magnificent memorial churches, convents and monasteries on all the holy grounds they get into their possession. So I found a beautiful Greek monastery on the Potter's Field, occupied by Monks, who received me with the utmost Christian cordiality and treated me like a brother in Christ.

N. B.—The Jews had no grave-yards as we do. They deposited their dead in caves or stone sepulchres. This piece of ground happened to belong to a man who was a potter by trade. When Judas suicided on it, bursting to pieces and disemboweling his body, the place was regarded as polluted thereby. Hence the proprietor gladly sold it out for a sepulchre, for which it was eminently adapted by its capacious and superabounding caves running under the great mountain. During the long roll of the ages, when Jerusalem was inhabited only by the wild children of Ishmael and Esau, the debris falling down from the overhanging crags so accumulated as to utterly hide these sepulchres. So they remained unknown till about 1896, when they were discovered. The Greek Christians got possession of the grounds and erected the beautiful buildings which magnetize the traveler at this day. I saw great heaps of human bones in those cavernous rooms, now overbuilt by the monastery, showing plainly that they did use the place for the interment of strangers. Of course they were used only during the

occupancy of Jerusalem by the Jews, which was only forty years, till their destruction and dispersion.

Now, Judas, the traitor, has run away to commit suicide. A great mistake here appears in the E. V. in the statement: When man repents, God always forgives and saves. The truth is, repentance is a work of the Holy Ghost, initiatory to conversion and fundamental in salvation. Repent is *metanoia*, which means a change of mind; i. e., the elimination of the carnal mind, and the supervention of the mind of Christ, which really comprehends the entire human side of the gracious economy. Repentance is a complete giving up—i. e., the sinner gives up all his bad things to the devil and leaves him forever, and gets converted. The Christian gives up all his good things to God to abide with Him forever, and gets sanctified. The word here is not *metanoia*, but *metamelomai*, which means inundated with grief. The solution of the matter is, Judas was seized with remorse, which rendered him furious, and precipitated him into suicide. This explains the many suicides constantly taking place throughout the country. This remorse is really a prelude of hell's torment. Hence the trouble with Judas was, a prelibation of hell actually took possession of him, rendering himself so miserable that he plunged into suicide for relief, actually dying before Jesus died. The doom of Judas is settled (Acts 1:25). "From which (ministry) Judas departed to go into his own place." He had crossed the dead-line, utterly grieved away the Holy Ghost, so he could not repent; therefore there was no place for him but hell. If he had repented, Jesus would have forgiven him, as He prayed to the Father to forgive His murderers while He was dying.

THE CRUCIFIXION.

Mark 15. The last hope has fled, the death warrant is issued, Jesus is delivered up to a Roman centurion with his hundred soldiers to proceed at once and crucify Him. The judgment hall is in the east end of the city in a subsidence between Mt. Moriah and Mt. Bezetha, which are within the city wall. Mt. Calvary, which is really a prominence of Mt. Moriah, in the shape of a human skull, hence it is called "Calvary," which means a skull, is just outside the north wall, and in the angle formed by the Damascus road and the Jericho road, and not more than six hundred yards from the judgment hall. So now they start away to Calvary. Pursuant to the cruel Roman custom, Jesus carries His own cross. Having spent the preceding night and the morning till 9 o'clock constantly on His feet, and having lost so much blood in the scourging, His physical powers give way, consequently the soldiers press into service a strong colored man, Simon, from Cyrene in Northern Africa, constraining him to carry the cross. His sons, Alexander and Rufus, are mentioned in N. T., the latter in Romans 16, and the former in Acts 19, I trow, as there are several men of that name.

Luke 23:27. "And a great multitude of the people followed Him, and of women, who were both weeping and bewailing Him. And Jesus, turning to them, said, O daughters of Jerusalem, weep not for me, but for yourselves and your children. Because behold the days are coming in which they will say, Blessed are the barren, and the wombs that did not bring forth, and the breasts that did not nurse. Then

they will begin to say to the mountains, Fall on us; and to the hills, Hide us. Because if they do these things in the green trees, what may not be done in the dry? And two malefactors were also led along with Him to be put to death. The divinity of Jesus saw the awful horrors coming on the city and the people, when rivers of blood would flow through the streets, literally blockaded with heaps of the dead; scenes of horror which no pen could paint, nor tongue express. These actually set in A. D. 66, and occupied seven years, winding up with national ruin and destruction too appalling for utterance. Jerusalem is built on mountains and surrounded by mountains, Olivet, just over the Valley of Jehoshaphat eastward, being the highest mountain in South Canaan. While these horrors were actually turning hell loose on them, how they cried for great Mt. Olivet to fall on them and hide them. At that time the Jewish nation was exceedingly prosperous, numbering millions, flourishing in every ramification of Hebrew industry and enterprise. Even the Church, in her temporal and material phases, was swimming in the highest prosperity: So that was the green tree. When coiled round by the Roman armies like a huge boa constrictor, cutting off all egress and ingress seven long years, till all human sustenance in every conceivable way was exhausted and the people were dying by thousands of starvation on all sides, so many dead bodies were putrefying that they created a pestilence which slew myriads. Meanwhile, all the unspeakable horrors of a cruel war were stalking like avenging spectres, rendering the people so intolerably miserable that they were praying to

die. Such was the indescribable horrors indicated by the dry tree, with life and hope forever gone.

In order to heap on Jesus the greatest possible popular odium, they lead out these two malefactors and crucify one on either side.

V. 33. "And when they went out to a place called Calvary" (Matt. 24), "they gave Him vinegar mingled with gall to drink; and tasting it He did not wish to drink it. This was a soporific potion which they were accustomed to administer to lull the nerves into insensibility, and thus prevent the awful acuteness of the pain which might superinduce prematurely a nervous paroxysm, thus abbreviating the period of that awful torture which attended death by crucifixion, while the victims hung on the cross several days, and finally died from loss of blood. The example of Jesus here would profit us all in case of special ordeals in which extraordinary pain is anticipated; e. g., the extraction of teeth, the amputation of limbs, and other surgical operations, in which opiates and other nervines are frequently administered. You see the example of our Leader is in the negative. A very simple antidote in case of this kind will be found in the mental repetition of Scripture. Most of my teeth have been extracted. I never took any sedative, but passed through the operation with my nerves in their normal condition. The greatest trouble I had was the shock on my nerves, which I found to be comparatively nothing, when I adopted the above preventive. Now, in case of that kind, when I take the dental chair, I proceed at once to repeat Scripture, keeping my mind concentrated on it and giving no attention to the dentist. Before I am aware, he does his work, and I have scarce-

ly felt it. It applies equally in any surgical operation. Concentrate your mind on God; employ all your mental faculties in the repetition of His word and prayer, giving no attention to the operation, and you will be surprised at the tranquillity you will enjoy.

John 19:18. "Where they crucified Him, they also crucified two others with Him on this side and that, and Jesus in the midst," as Isaiah prophesied in 43:12. Meanwhile, as they proceed to nailing Him to the cross, He lifts up His voice and prays, "Father, forgive them, for they know not what they are doing." His murderers were ignorant Roman heathens, incited by the chief priests, who really sustained the great responsibility. The popular idea that the Jews crucified Him is a mistake: The Roman Gentiles did it. The rank and file of the Jews were opposed to it, and of course none of the Gentiles wanted Him put to death. His real and responsible murderers were a very small minority of the Jewish people, consisting of the leading officials, who looked upon Him as a rival, whose influence tended to dethrone and supplant them. The higher clergy maneuvered to get their hands on His person, through the instrumentality of a hired rabble, and constrained their Roman rulers to have the bloody deed perpetrated. Hence, as Jesus told Pilate, the high priest had the greater sin. The crucifixion of the innocent Savior, from a human standpoint, is an illustration of the vast and awful amount of evil a few bad men in power may bring upon the nation.

John 19:23. "Then the soldiers, when they crucified Jesus, took His garments and divided them into four parts, to each soldier a part, and His vesture." The

Jews wore two garments, the chitoon next to the body, and the himateon, something like a cloak or a blanket, thrown over the body, and especially important at night while sleeping; but generally laid aside when at work, and carried on the shoulder while walking. It is said that Mary Magdalene; Mary, the mother of James the Less; Salome, the mother of James the Elder and John; Joanna, the wife of Chuzas, the steward of King Herod, followed Him and ministered unto Him. It is believed that these godly women not only supplied Him with food, but made His clothing, as there were no factories in that day. I find here, there were four pieces constituting His external apparel, as there was one for each of the four soldiers who crucified Him. The vesture (E. V. Gr., chitoon) was His inner garment, which He constantly wore. Doubtless those godly women had woven it with great labor and care. You see here that those rough Roman soldiers had too much respect for it to tear it to pieces, consequently they agreed to gamble over it, and settle the possession of it by the dice-box. This seamless robe of Christ beautifully symbolizes the unity of His body, the Church. Here you see that even **the world recoils** with horror from the division of God's Church, and says, "Let it be one forever"; meanwhile they gamble over it, desiring to appropriate it to their worldly enterprises, so far as they can. But it is far different with the corrupt clergy, who are doing their **utmost to divide** the Church of God, each one taking all he can get.

THE SUPERScription.

John 19:19. "And Pilate wrote his title and placed

it above the cross. And it was written, "*Jesus of Nazareth, the King of the Jews.*" Then many of the Jews read this title, because the place where Jesus was crucified was near the city: and it was written in Hebrew, Greek and Latin. Then the chief priest of the Jews said to Pilate, Write not, He is the King of the Jews; but that He said, 'I am the King of the Jews.' Pilate responded, 'What I have written, I have written.'" It was customary to superscribe the crime for which each malefactor was crucified and put it up over his head as he hung on the cross. The truth of the matter is, Jesus was mobbed at the instigation of the high priests, who manipulated the unprincipled and irresponsible rabble. When Paul was on trial in Jerusalem, Festus, the Roman governor, certified that it was contrary to Romans to condemn anyone until he had his accusers face to face and received a fair trial according to law and testimony. Nicodemus, who was a great Jewish rabbi, certified the same in reference to all Hebrew litigation. The truth of the matter is, Jesus received the benefit of neither Jewish nor Roman law; but He was cruelly mobbed all the way through, as millions of His followers have been in subsequent ages, when they shouted amid martyr fires.

Here you see that Pilate superscribed over the head of Jesus, in the place where it was customary to put the accusation, as the Greek says, the title which was, "This is the king of the Jews," and when the high priests asked him to change it so as to read "He said He was the king of the Jews," he positively refused to do it. The solution of the matter was, he could not do it, for God was in it.

Rom. 2:28. "Say if He is not a Jew, who is one

outwardly; neither is circumcision that which is outward in the flesh; but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; who is praised as not a man, but a God." So you see that the true Jew is none other than the saint of God, of whom Jesus is the everlasting King. He is King, both in grace and in glory, bringing in the kingdom of grace in His first advent, and that of His glory when He shall descend on the throne of the millennial theocracy. So His title, "The King of the Jews," is absolutely unchangeable by all the powers of earth and hell.

This superscription was in Latin, the language of law; Greek, the language of learning, and Hebrew, the language of religion.

BLASPHEMOUS MOCKERY.

Matt. 27:39. "And passing by they continued to blaspheme Him, and wagging their heads said: 'Thou that dost destroy the temple and build it again in three days, save thyself.' Likewise the chief priest mocking, with the scribes and elders, continued to say, He saved others; He is not able to save Himself. If He is the King of Israel, let Him now come down from the cross, and we will believe on Him. He trusted in God, let Him now deliver Him, if He wishes Him; for He said that I am the Son of God." Thus to abuse, mock and vilify a man in the agonies of death is diabolical in the extreme, plainly illustrating the demoniacal possession of the chief priests, scribes and elders, who indulged in it. They had actually committed the unpar-

donable sin, grieved away the Holy Ghost, till the devil had them completely under his control. Yet they stood at the head of the church and were the leaders of the people in the momentous interest appertaining to their immortal souls. Do you think we have no parallel cases at the present day? We dare not so conclude, since humanity, God, sin, Satan and the world are the same now as then.

Luke 5:39. "And one of the malefactors, who had been hung up, blasphemed Him, saying, 'If thou art the Christ, save thyself and us; and the other responding, rebuked him, saying, "Dost not thou fear God, because thou art in the same condemnation? And we indeed, justly, for we are receiving those things which we have done: but He has done nothing amiss. And he said to Jesus, Lord, when thou comest in Thy kingdom, remember me. And Jesus said unto him, Truly, I say unto thee, this day shalt thou be with me in Paradise." Matthew and Mark tell us that both of the malefactors were reproaching Him, while the high priest, scribes and elders were all throwing their vile contumely in His face. There is no contradiction here between them, and Luke, who describes the one as reproaching Him, and the other praying to Him. N. B. He was nailed to the cross at 9 a. m., and it is now almost 12. Hence you see there was ample time for the change involved in the harmony with Luke. Early in the scene, both malefactors joined with the clergy, and church officials, and rabble in their insults and mockery. A change eventually comes over one of them, convincing him that he is in the presence of a Supernatural Being. With the reaction, conviction settles down on him, so that

he goes to pray, and at the same time rebukes his comrade, confesses their mutual guilt, and then the Lordship of Jesus by invoking Him to remember him when He comes in His kingdom. As to the character of this conception, it was evidently very vague. The solution is the simple fact that he yielded to the Holy Spirit, repented and believed on Jesus then and there, laying hold of the salvation which was revealed to him by the Holy Spirit in the Man dying by his side, though condemned to die for crime as they were then dying. This case is grandly illustrative of the wonderful gospel simplicity, which reaches penitent, believing sinners anywhere and everywhere; forever sweeps from the field all the pomp and pageantry of church rites, clerical manipulation, priestly intercession, water baptism; grandly illustrating the great salient truth that Jesus needs no help to save a soul; time, place and circumstances cutting no figure in the matter. Here is a man dying for his crimes—so vile that when nailed to the cross he actually engages in the mockery and vilification of his own crucifiers. When all human hope has fled, he says Yes to the Holy Spirit, prays to the dying Jesus, and gets gloriously saved. There is no defalcation about it, the testimony of Jesus setting it beyond the possibility of cavil. God has but one plan of salvation. What is true in one case is true in all. Oh, the unutterable beauty, simplicity and glory of the redemptive scheme, leaving not the shadow of an excuse for any poor sinner to make his bed in hell!

Here we see Jesus commends His mother to the Apostle John, who then and there took charge of her

as a dutiful son in the gospel and supported her to the end of life.

DARKNESS PREVAILS.

It is now high noon, when the sun normally shines in the majesty of his glory, looking down in his effulgent beauty from the gorgeous cerulean splendor of a Palestinian sky, which is celebrated for its serenity and cloudless grandeur, from the middle of March to the middle of November, the rains all falling in the winter, and almost unknown in the summer. This was April 13th, according to chronology. The One hanging on that cross between two thieves threw the sun from a world of chaos when time began her march. He illuminated him with the unutterable effulgence, symbolic of His own glory, and honored Him with a grand retinue of worlds, which wheel in their beauty amid the ineffable sublimity of his mighty luminosity. Now he is put to a test, unknown in the history of the universe, i. e., to behold his Maker die. This he refuses to do, and veils his face in darkness. All efforts of infidel philosophers to locate a total eclipse at this time are utterly futile, as this was the full moon, when she cannot possibly get between the earth and the sun to eclipse him, as she is at her apogee, whereas the eclipse can take place only at her perigee. This miraculous darkness struck the multitude like an awful pall from the eternal world, causing them to tremble and quake.

CHRIST EXPIRES ON THE CROSS.

The darkness has enveloped the world from 12 till 3 o'clock.

Mark 15:34. "And at the ninth hour, Jesus cried with a loud voice, *"Eloi, lama sabachthani?"* which is interpreted, "My God, my God, why hast thou forsaken me?" This was the humanity forsaken by the divinity, and thus crying out. Jesus came into the world to bear all the sins of all the human race, and thus make the vicarious atonement. II. Cor. 5:21. "He made him sin who knew no sin, that we might be the righteousness of God in Him." So this was the time when God laid on Him the sins of the whole world. Then He turned His face away, because He cannot look upon sin, even on His own Son. Jesus, spotless and pure, took upon His human soul the sins of the whole world to atone for them, thus perfectly satisfying the violated law, and sweeping away the necessity, or even an apology, for the damnation of a solitary soul, thus leaving all the world without excuse. Luke 23:46. "And crying with a loud voice, Jesus said, Father, into Thy hands I will commit my Spirit." Having said these things, He expired. Matthew and John say, Gave up His Spirit. John v. 30. "Then, when Jesus received the vinegar, He said, It is finished; and lowering His head He gave up His Spirit."

How vain, foolish, and even blasphemous are all the pretensions of sectarian bigotry, arrogant assumptions of priestcraft, pompous clerical manipulations, baptismal regenerations, and papistical absolutions, in the face of the infallible dying testimony of Jesus—"It is fin-

ished"! If Jesus told the truth with His dying breath, there is absolutely nothing left for the vilest sinner to do, but receive His finished work, shout victory over death and hell, and sweep into glory. The gospel preacher is as impotent to save as the sinner himself. He can do nothing but, like John the Baptist, cry, "Behold, the Lamb of God, that taketh away the sin of the world!" Millions of people are now in hell, because they depended on human works, subjective or objective, instead of relying on the work of Christ alone. "By grace you are saved through faith" (Eph. 11:8). The way is so plain that "wayfaring men, though fools, cannot err therein." (Isa. 35:8.) The world is flooded with human inventions and vocal with shibboleths; fanatical leaders crying, Lo, here, and Lo, there! but how few are preaching Jesus, "the way, the truth and the life"!

Here we see a most unequivocal affirmation by four inspired historians, that Jesus gave up His Spirit. The Seventh-day Adventists deny that He had a human spirit distinct from His body. This is a necessary dogma in the maintenance of their materialistic heresy, which dispiritualizes man; i. e., denies that he has a soul, distinct from his body, and really brutalizes him. They are found in all lands, propagating their blinding and stupefying sectarian creed. You know it is positively false, because it flatly contradicts the Word of God. It is materialistic infidelity, under the garb of Christianity. Beware of that dogmatism that takes from you your immortal soul and does not spare Jesus, but takes His soul. If you do not know them, you soon will, for "of these are they who creep into houses and lead captive silly women, laden with sins, being led away by divers lusts,

always learning and never being able to come to a perfect knowledge of the truth. In this manner did Jannes and Jambres resist Moses.".... (2 Tim. 3:6.) They are the worst proselyters in the world, "compassing sea and land to make one proselyte, and when he may be made, they make him two-fold more the son of hell" (Matt. 23:18). Jesus, you see, scathingly condemns all proselytism. There are many proselyters besides the sect above mentioned. The truth of it is, all sectarianism is more or less proselytic. The trouble with the sectarian is, he preaches his creed instead of Jesus.

THE VEIL OF THE TEMPLE IS RENT AND GRAVES OPENED.

Matt. 27:51. "Behold, the veil of the Temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks were rent, and the tombs were opened, and many bodies of the sleeping saints did rise; and having come out from the tombs after His resurrection, came into the Holy City and were made manifest unto many. The old dispensation was on the plan of justification, represented by the outward court of the Temple, which was supplied with the shew-bread for the priests to eat, and luminated by the seven golden candlesticks, which needed human attention like all artificial lights. While the interior court, called the holy of holies, was entered only by the high priest, being separated from the outer court by the veil. It was without doors and windows, and lined internally with badger skins, black as coal, so the light of day was utterly excluded, no artificial lights being permitted; but the shekina, which was the symbol of the divine glory, illumi-

nated it day and night; while the cherubim, symbolic of the divine presence, with outstretched wings, overshadowed the mercy-seat. There was also the ark of the covenant, containing the Word of God, and overlaid with gold, indicating its infinite value. There was the golden pot, filled with manna, always fresh and sweet, typifying the soul-pabulum on which the saints are fed. There was also Aaron's rod, always blooming and bearing fruit in different stages, green, growing and ripe. It is also indicative of soul-food. I. Peter ch. 11, shows up the fact that in the new dispensation the priesthood is transferred to the membership, justification making us all priests, and sanctification high priests.

When Jesus came and perfected the plan of salvation, all the types and shadows fled away. In the old dispensation, only the patriarchs and prophets were enabled proleptically to move forward into the intelligent experience of entire sanctification. They were really typical of the normal saints of the gospel age. When Jesus said, "It is finished," and expired on the cross, the veil was rent from top to bottom. If man had torn it, he would have begun at the bottom; but as God tore it down with His own hand, He began at the top. This rending of the veil was to open the sanctum sanctorum to all the inmates of the temple, i. e., to all the children of God, however humble, regardless of race, sect or color; thus making sanctification the normal standard of the gospel church, and promoting all the saints to the high priesthood. At the same time, there was an earthquake and tombs opened, and many bodies of the sleeping saints did arise. All Mt. Calvary is now a cemetery, so the dead were very convenient. The record says the

tombs were broken up by the earthquake, but the saints did not rise till after the resurrection of Christ. That was pertinent to the Scripture—"that He was to be the first fruit of them that slept." We know not the names of the saints who arose at that time. I once saw a book, titled "*Gesta Pilati*" (Acts of Pilate), which gave the names of a number having risen at that time, and among them Abraham, Isaac and Jacob. What became of those saints? I trow they remained on earth till the ascension of Christ, and then went with Him to Heaven, having already received their glorified bodies.

TESTIMONY OF THE CENTURION.

Luke 23:47. "And the centurion, seeing that which took place, glorified God, saying, Surely this was a righteous Man. And all the multitudes being present at this scene, seeing the things which took place, were going away beating their breasts."

Mark 15:40. "And there were women looking on from afar off, among whom was Mary Magdalene, and Mary the mother of James the Less, and Joses and Salome (who also were accustomed to follow Him and administer to Him when He was in Galilee), and many others having come up with Him when He was in Jerusalem." When He was arrested in Gethsemane, He said, "This is your hour and the power of darkness." The devil and hell in the powers of earth, both ecclesiastical and civil, had actually come to the front and taken possession of the situation, heaven, angels and saints receding away and leaving Him in the hands of Satan and his myrmidons. As they had the field and stood at the

front, the best the friends of Jesus could do was to look on from afar. Mt. Calvary, as the name implies, rises up from a plateau of Moriah in the form of a human skull. Hence the scene on the summit was very conspicuous from other heights round about, and especially from all parts of great Mt. Olivet, just across the Valley of Jehoshaphat eastward. We see here how momentarily this bloody tragedy impressed all in the finale. Even the heathen Roman centurion, when he saw the sun darken, the earthquake, and the rocks broken up, was terrified, and said to the hundred soldiers, "Surely, this was a righteous man!"

The Romans always crucified their criminals in the most conspicuous places, so as to give the bloody work the greatest notoriety, and make it most terrific to evil-doers. Hence they chose the hill Calvary, in the angle of the two most important streets, those of Damascus and Jericho; consequently the multitudes witnessing were immense, as Jerusalem was then thronged with pilgrims from the ends of the earth to attend the Passover.

Such was the awful manifestations of the Divine Presence, in the miracles wrought, and the utterances of the dying Jesus, that conviction, like a nightmare, settled down on the multitude, so they all went away beating their breasts with horror. Those convictions tarried with them and wrought the antecedent preparation for the wonderful revival of Pentecost fifty days subsequently.

THE INTERMENT.

John 19:31. "Then the Jews, in order that the bodies may not remain on the cross on the Sabbath....ask Pi-

late that they may break their legs and take them down. Then the soldiers broke the legs of the first and the other one, who was crucified along with him. But having come to Jesus, when they saw that He was already dead, they did not break His legs, but one of the soldiers pierced His side with a spear, and immediately blood and water came out." The blood and water are the only elements involved in the plan of salvation. The blood redeems and sanctifies, covering the entire negative hemisphere of the redemptive scheme. Meanwhile the water regenerates and nourishes forever. There is no mention of blood in heaven. It did its work on Calvary. But we read of the River of Life rolling on its limpid billows forever. Water symbolizes life and perpetual nourishment. The life we receive in regeneration will expand into seas of beauty and oceans of glory and move on forever; while this whole world, with every human soul and body, is redeemed by the blood, and destined to shine and shout through all eternity, with exceptional cases, where the human will, antagonizing, brings in signal and hopeless defeat. Jesus was crucified on Friday, the very day on which, from their exodus out of Egypt, they had always slain the Passover lamb, Josephus says, two hundred and fifty thousand at a single festival—thus vividly typifying through the rolling ages the great anti-type, the "Lamb of God that taketh away the sin of the world."

Mark 15:42. "It already being evening, since it was the preparation, it was the day before the Sabbath, Joseph from Arimathea, an honorable counselor, who himself, also, was waiting for the Kingdom of God, having dared, came to Pilate and asked the body of Jesus. Pi-

late was astonished if He was already dead, and calling a centurion, he asked him if He was already dead. And having learned from the centurion, he gave the body to Joseph. And having purchased linen, he took Him down and wrapped Him in the linen and placed Him in a tomb which had been hewn out of the rocks, and rolled a stone to the door of the tomb."

John 19:39. "Nicodemus also, the one having come to Jesus at night in the first place, came, bringing a quantity of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus and swathed it with graveclothes along with the aromatics, as is customary for the Jews to embalm. And there was a garden in the place where He was crucified, a new sepulchre, in which no one has yet been placed. Then on account of the preparation of the Jews, because the sepulchre was nigh, they placed Jesus there."

Luke 23:55. "And the women, who had come along with Him out of Galilee, following, saw the sepulchre, and where His body was placed. And returning, they prepare aromatics and myrrh; and they kept the Sabbath according to the commandment." The tomb is excavated out of the great solid rock at the base of Mt. Calvary, and opens into a garden. Joseph, a wealthy rabbi, had it made at his own expense and for his own body, and doubtless his family; because there are really vaults in it and room for many more. Nicodemus, at his own expense, brings a hundred pounds of those valuable aromatics, which must have cost quite a sum.

During my last tour I visited the old city, Arimathea, where Joseph lived, and, tradition says, Nicodemus also. With other cities it went into desolation during the Ro-

man wars, which exterminated the Jews out of the land, and remained desolate until a few years ago, when a Jewish colony dropped on the site of the ancient city, revived it, and, as they do every place where they settle, they built it up into booming prosperity, thus verifying the prophecy of Jesus in reference to the revival of the fig tree, which had withered away under the anathema which He had enunciated. Thus we see these two eminent doctors of divinity and rulers of Israel, though disciples of Jesus, were intimidated into comparative silence, during his life; but became bold, and gave the world an open and abiding testimony in His death. A singular phenomenon has transpired in the case of millions of His followers. Many saints find their friends standing aloof while they live, who boldly honor their memories, and propagate their principles when they are dead. The interment of Jesus there was unanticipated, and really precipitated by the proximity of the Sabbath, which was so rigidly kept by the Jews. Physicians certify that Jesus died of a broken heart; as you see when the soldiers came along to break their limbs, to their surprise they found Him already dead, whereas it is certified that the victims of crucifixion generally hung on the cross several days before they expired. Medical testimony certifies that the water and blood that flowed out of His heart when penetrated by the Roman spear, were evidences that coagulation had already taken place, separating the serum from the coagulum. The indefragibility of His bones, according to prophecy, vividly emblemizes the real and vital unity of His church, which is His body. Though the power of the whole world concentrated in Rome had

commanded those soldiers to break His bones, yet they did it not, involving the consolatory assurance that the combined powers of earth and hell can never break an essential constituency of His church; which is a spiritual unit in all the world, irrespective of race, color, nationality, creed, or sect. On three different occasions during our Lord's ministry, He had clearly predicted His resurrection from the dead. Consequently the chief priests, scribes and elders hold a consultation and determine to make good their enterprise; therefore they go to Pilate and tell him, "This deceiver, while living, predicted His own resurrection from the dead: therefore please send a guard to take possession of the sepulchre, and stand sentinel three days and nights, lest His disciples come and steal Him away, and circulate the report, that He is risen from the dead, and the last error be worse than the first." Pilate acquiesces, sends off the guard, and puts his own seal on the stone that closes the sepulchre, the breaking of which was a penalty of death.

CHAPTER XVI.

DESCENSION INTO HADES.

Hades is a Greek compound from *alpha*, not, and *eidoo*, to see. Therefore, it means the unseen world, including both heaven and hell. In the E. V. it is frequently translated hell; but not so in the R. V., where the original word "Hades" is simply transferred; e. g., Luke ch. 16 describes Dives lifting up his eyes in Hades, and Lazarus carried by the angels to Abraham's bosom. They are invisible, and in conversational proximity to each other, which, I trow, does not obtain in case of heaven and hell.

Dives was in hell, as you see from his testimony to the fire, while Lazarus was in the Intermediate Paradise designated, 'Abraham's bosom,' and whither all of the O. T. saints, except Enoch, Elijah and Moses who went to heaven, were with their bodies, gathered, enjoying ineffable bliss, awaiting the sealing of the Abrahamic covenant with the blood of Christ, which was essential to its eternal validity; and through which all the O. T. saints were saved. Hades at that time contained hell and the intermediate paradise, which Jesus abolished during His decension, leading up all the inmates, who remained with Him on the earth, (invisible because disembodied) and ascended with Him into Heaven, which has ever since been wide open to every blood-washed soul, following in the track of Jesus who led the way. You remember well King Saul's

visit to the witch of Endor when his armies were on Mt. Gilboa, and the Philistines at Shunem, with terrible battles being daily fought on the Plain of Esdraeleon. In my mind, I now see all those places which I visited two years ago. Because Saul had spared Agag, the king of the Amalekites, the symbol of inbred sin, whom God commanded him to destroy; He departed from him, no longer answering him by dreams, or vision, or Urim or Thummim. Meanwhile the Philistines were defeating him in every battle, and it seemed that every hope was sinking into the gloom of eternal night. Therefore, in his desperation, he trudges away in the night ten miles to Endor, that he may consult Satan's fortune-teller. When the hag calls upon the spirits from the eternal world to respond, God avails Himself of the opportunity to send up Samuel, this holy prophet from the O. T. Paradise. The witch in her affright, exclaims, "I see gods ascending up out of the earth," showing that Samuel was down in Hades and not in Heaven. When he delivers his message to Saul, he notifies him, "To-morrow you and your sons will be with me." Saul was a poor backslider, having apostatized after a glorious conversion, because he did not go on into sanctification by killing Agag, old Adam, the man of sin, the carnal mind. His sons were unconverted (I trow). The next day Saul witnessed the hopeless defeat of his army, the death of his sons, and committed suicide. Now the very fact that Samuel said, "To-morrow you and your sons will be with me," corroborates Luke xvi in reference to Dives' being in hell and Lazarus in Abraham's bosom, yet in conversational proximity. Samuel was also in Abraham's bosom.

Saul and his sons, like Dives, who with them was a member of the Jewish church, sank into hell. They were together in the sense in which every community contains the happy and the miserable.

Acts iv:29-33. "Thou wilt not leave his soul in hell nor suffer thy Holy One to see corruption." Hell here is Hades in the original. There are many places in the New Testament where you find hell in E. V. and *gehenna* the Greek, which never means anything but hell, being specific, while Hades is generic, including both heaven and hell. Wherever you find hell in the R. V., it is *gehenna*, and which never means anything but hell. From the above scripture you see clearly that our Savior's soul was in Hades, while His body was in the tomb. 1 Peter 3:18. "Being put to death in the flesh and quickened in the spirit, by which he went and preached (E. V.)—proclaimed, R. V.)—to the spirits in prison, who were at one time disobedient, when the long suffering of God waited in the days of Noah, while the ark was being prepared. In the E. V. spirits in this passage is capitalized because the translators thought it referred to the Holy Spirit, which is a mistake because that would break up the antithesis between flesh and spirit, there so clear and prominent. The simple solution is, when his body was put to death His human spirit, received a wonderful quickening by the Holy Spirit; by which (quickenings) He went and proclaimed to the spirits in prison, i. e., antediluvians and other lost spirits. This passage is the pillar of the Roman Catholic purgatory and other theories on future probation, i. e., going on the hypothesis that sinners will enjoy other opportunities after they leave this

world; i. e., probation will continue on in eternity, which is flatly contradictory of the uniform teaching of God's Word, and a seductive delusion of the devil, to hold people in sin till he can dump them into hell. The R. V. is correct, which gives it "proclaimed to the spirits in prison," as that is the literal meaning, *ekerux-en*, which we find in the original, and not *euaggellein* which means to preach the gospel. Therefore, there is no gospel in it. It simply means to proclaim; and is from *kerux*, a herald, sent out by the king to proclaim his message. Here the simple meaning of it is that the human soul of Jesus left His body and went down to Hades, and there proclaimed the victory He had won on Calvary.

Matt. 12:20. As Jonah was three days and three nights in the stomach of the whale, even so must the Son of Man be three days and three nights in the heart of the earth. This does not apply to the sepulchre which is on the surface, and entered not descendingly but horizontally; for I have been in it twice. It refers to the fact of our Lord's actually descending into the deep interior of the earth, i. e., Hades. Eph. iv:10. "And he that ascended is the same as he that descended, first into the lower parts of the earth and led captivity captive." "Lower parts of the earth" is a phrase never applied to the sepulchre. While Satan being a fallen archangel, and having retained the wonderful intellectual power he enjoyed in heaven while he kept his first estate, he is utterly destitute of spiritual light, his diagnosis of spiritual things is black as the midnight of hell. When Jesus was born in Bethlehem, He stirred up King Herod, a boasted

church member, to kill him. No sooner was He consecrated to His Messiahship by John the Baptist, and filled with the Holy Ghost, than Satan assaulted Him in the wilderness, bringing into availability all the artillery of hell. During the three years of His ministry Satan hounded Him through Judea, Galilee, Perea, Syria and Samaria; stirring the fallen church, and the wicked world indiscriminately against Him. His work moves on constantly, gains ground, meanwhile he fills the leading preachers and officials of the church, with all the wisdom of the pandemonium, night and day stirring up the hell-hounds, hot on His track, till finally there is a grand culmination in the treason of Judas, who betrays Him into the hands of the high priests and elders, who have long been thirsting for His blood, and are actually taken possession of by a thousand murder demons. When a black courier from Gethsemane reaches the pandemonium with the news, "We have gotten Him at last," oh, what a roaring shout rises from the bottomless pit! Two hours roll away, another courier arrives and reports the denial of Peter and the condemnation of the high priest, eliciting another shout of victory. Two hours more have flown, and another black courier arrives with the tidings, "The full sanhedrim has unanimously condemned Him to die for blasphemy." Again there is a jubilant uproar. Two hours more have flown, another courier arrives and reports, "He is now in the hands of our faithful, loyal Pilate," so the matter is in our favor. Shouts of victory roar on. An hour has flown, and the tidings come, "He is set at naught by our servant, King Herod, and his men of war." All take courage, the tide is rising.

Another hour is flown, a messenger arrives and reports, "They have already led Him into Pilate's judgment hall, and are scourging Him so cruelly that there is a probability that He will drop dead." A wonderful boom sweeps through the pandemonium! Another hour has flown, and a black courier dashes in, roaring out the glad tidings, "The thing is settled; our noble governor Pilate has signed His death warrant, and mighty Rome will settle His destiny by a speedy and a cruel death." Soon another black herald arrives, with the thrilling news, "Our servants are even now nailing Him to the cross." Now cohorts of demons are constantly winging their flight from Calvary to the pandemonium with news unutterably cheering. Finally the proclamation rings out: "He is now in the throes of death." Satan on his ebon throne, in the center of the pandemonium, commands a thousand tall demons to mount up and superscribe on the walls of hell in great, glowing capitals, luminous with lurid flames, that significant word, "Victory." For the devil and his peers sanguinely believed, that if they could kill the body of Jesus, the four thousand years of war wound up in their favor. Hark! What is that awful cataract of thunder claps? This moment the gates of hell are knocked down by the battering rams of salvation! Hark! Behold! Jesus of Nazareth walks in! His human soul having evacuated His dead body, has descended into hell, to proclaim the victory He won on Calvary. The very thing the devil thought would give him the victory, broke his back and gave the victory to Jesus. The thousand tall demons, writing "Victory" on the wall, suddenly drop with paralyzing horror. Millions of devils shriek and wail as they

gaze upon the triumphant Conqueror of Mt. Calvary; as with conquering tread, He walks around the walls with His own hands, pulling down the trophies of four thousand years of successful warfare, and treading them beneath His feet! Now he makes at old King Diabolus, sitting on his ebon throne in the center of the pandemonium, seizes him by the throat, drags him down, puts His foot on his neck, and verifies the first promise God ever made to the fallen twain: "The seed of the woman shall bruise the serpent's head." Having thus proclaimed His victory to the millions of hell, He crosses that deep chasm (Luke 15:26), impassable to all finite beings, but not to Him; enters the Intermediate Paradise, called Abraham's bosom, and there meets the thief, pursuant to His promise He made him on the cross (Luke 23:43), "I say unto thee, this day thou shalt be with me in Paradise." This Paradise was not Heaven, because Jesus told Mary on the resurrection morn, He had not yet ascended thither. So this was none other than Abraham's bosom, the O. T. Paradise.

Of course He arrived thither before midnight on Friday, having died at 3 p. m. On His arrival, oh what a commotion! The thief runs to meet Him with a triumphant shout; Here comes father Abraham, leaping and bounding; Isaac, Jacob, Job, Daniel, Isaiah, Ezekiel, Jeremiah, the Hebrew children, John the Baptist, and the mighty host of O. T. saints, who had been gathering thither since the days of Abel! Never in all the forty centuries fled has such an ovation reached the Intermediate Paradise! Now the good Sabbath of the patriarchs and prophets beginning at midnight ushers in. The tongue of seraph can never describe that vale-

dictory Sabbath which they all enjoyed in the presence of the Great Antitype, thrilled and filled with the consolation, that the wonderful symbolism in which they lived and died, pointing to the glorious coming Messiah, has all been fulfilled. Golden harps are inadequate to proclaim the jubilant *gaudeamus*, that fills all the happy spirits of that sacramental host.

While that wonderful Sabbath glides away, the Prince of Glory martials them for the evacuation of that Paradise in which they have enjoyed heavenly prelibations all the time. But it was only a temporary abiding till the culminating victory of Mt. Calvary, to verify all the types and shadows and the Redeemer of Israel seal the Messianic and Abrahamic covenant with His blood. Oh what a triumph on the publicity of this wonderful achievement in the O. T. Paradise! So now preparations are made for its evacuation and the ascension begins after the midnight has culminated and ushered in the first day of the week, destined to supersede the O. T. Sabbath, never to be abolished, but eternally celebrated as the glorious memento of the Lord's resurrection.

Eph. iv:10. "He led captivity captive." All the souls in the O. T. Paradise are His captives; because He captured every one of them from the devil. So now the new week is ushered in.

CHAPTER XVII.

THE RESURRECTION.

Matt. xxviii:2. Behold, there was a great earthquake, and an angel of the Lord, having come down from heaven, rolled away the stone from the door, and sat upon it, His countenance was like lightning, and his raiment white as snow. And from fear of him the keepers did quake and become like dead men." Matthew says, "At the last of the Sabbaths, and on the dawn, toward the first of the Sabbath, i. e., at the close of the Jewish Sabbath and the beginning of the Christian Sabbath, Mary Magdalene and the other Mary came to see the sepulchre. Mark says, "Exceedingly early in the morning of the first day of the Sabbath they came to the sepulchre, the sun approaching the horizon." Luke says, "On the first of the Sabbaths, at the depth of the dawn, they came to the sepulchre, bearing aromatics, which they prepared." John says, "On the first of the Sabbaths Mary Magdalene comes to the sepulchre early in the morning, it being yet dark." We find a substantial harmony among all the four inspired writers in reference to the time. Matthew wrote his gospel in Judea for the Jews, A. D. 48; Mark wrote his in Rome, for the Romans, at the dictation of Peter; **A. D. 63; Luke wrote his in Greece for the Greeks at the dictation of Paul, A. D. 58; and John wrote his for the Christians at Ephesus, Asia Minor, A. D. 98.** They were all in different countries, dispersed abroad in their

evangelistic peregrinations, and separated in time by periods of years. While there is sufficient diversity in phraseology and style, to refute the hypothesis of either's being copied from the other; yet you observe a perfect, substantial harmony and identity. This is exceedingly important as the resurrection is the grand confirmation of His Christhood, and has in all ages been assaulted by infidels with unsparing and virulent criticism. Two celebrated infidels, both prominent English Lords, Littleton and Bolingbroke, entered into a conspiracy to attack and refute Christianity; one of them taking the 'Resurrection of Christ' for his subject, and the other the 'Conversion of Paul.' Both labored assiduously, and did their best to utterly smash the whole superstructure of Christianity. Having respectively finished their jobs, they meet again, both having been happily converted to Christianity, by the very efforts they made to refute it. If Christ had not risen from the dead, He would simply have dropped back to the plane of the prophets, leaving the world still in anticipation of the Shiloh to come. Though Jesus had three times distinctly predicted His tragic death and triumphant resurrection, yet His disciples never received it. The explanation is given. Matthew and Mark say, "They understood not those things which were spoken." Luke says, "This word was hidden from them." Why did Jesus predict it? Because it was that indispensable link in the prophetic chain which binds the Christian world to the infallible promises of God. Why did the Holy Ghost hide it from them? In order to keep the peace, and save the lives of thousands who would have fought, bled and died in the defense of

Jesus. You remember in Cæsarea Philippi, when He first predicted His arrest, condemnation and execution by His enemies in Jerusalem, and resurrection the third day, Peter rushed up, took Him by the arm and said: "Be it far from Thee, these things shall not be done unto Thee." Peter's meaning was, "They cannot do that; we will all fight for you; thousands will rally and die in your defense." Therefore it was absolutely necessary to withhold the awful facts of His tragical sufferings and death from His disciples, in order to keep down a bloody civil war. Jesus had stirred Israel from center to circumference; meanwhile multitudes of other nations had come from the ends of the earth, being spellbound with His eloquence and the contemplation of His mighty works. If they had understood the awful events impending, the cruel scourging of the Judgment Hall, and the bloody crucifixion of Calvary, every apostle would have turned recruiting officer, and Peter would have mounted the saddle, leading the embattled host to victory or death. You remember He said at the last supper, "You will all be offended in me this night." The word "offend" is from *scandalon*, a stumbling block, and literally means to stumble, get jostled, or upset, relaxing your grip, suffering detriment to your faith. At that time they all had faith in Him as the Christ. This suffered an awful shock that night, and the day following as the tide arose against Him more and more, till He was condemned and nailed to the cross; meanwhile their faith in His Christhood, suffered more and more detriment. Yet amid all these horrific scenes of diabolical rage on the part of His enemies, an awful, brutal, satanic cruelty poured on Him

without mercy, increasing with appalling rapidity; apparently all hope having fled away, the powers of darkness having full sway. Still His disciples, though fugitives for their own lives, contemplated the scene from Mt. Olivet. Looking over the Valley of Jehoshaphat, in the cloudless Palestinian sky, they had a most conspicuous view of the awful tragedy in which earth and hell combined were turned loose against Jesus of Nazareth, whom they verily believed to be the Christ of God, the Shiloh of prophecy, the Redeemer of Israel and the Savior of the world. Yet so settled were they in those beautiful prophecies, which described Christ as a triumphant Conqueror sweeping all His enemies from the field, and sitting down upon the throne of David to reign forever, which will all be fulfilled at His second coming, that they were disposed rather to overlook those dark prophecies, describing him as "a man of sorrows, and acquainted with grief," laying down His life for the world, which really describes the tragical events of His first advent. So confident are they that He is the Christ, they feel perfectly assured that He is immortal and cannot be killed. Therefore they gaze upon the awful scenes of Calvary, in clear and full view from Mt. Olivet, every moment expecting Him to resume the wonderful power that poured the light on the sightless eyeball, caused the deaf to hear, the lame to walk, the tongue of the dumb to sing, speak the dead to life and calmed the roaring sea, defeat all of His enemies, miraculously come down from the cross, pass invisible through the air, and join them as on former occasions. But they wait as hour after hour glides away, till the news arrives, He is actually dead,

and Pilate has given Him up to Joseph of Arimathea for interment. As the multitudes disperse leaving Mt. Calvary, with its three corpses to the lonely contemplation of the majestic full moon and the glittering constellations, Peter, John, James, Lazarus, Rabbi, Amos and others assist Joseph and Nicodemus in taking down the body from the cross, with friendly hands and broken hearts, laying Him on a bier of brush, they carry Him down Mt. Calvary and lay Him away in Joseph's new tomb, swathed in fine linen and Oriental aromatics, after the manner of the Jewish embalmment. Nicodemus poured out his money as for the interment of a prince. With strong hands all placed the ponderous stone of the sepulchre, bidding adieu to the One whose love they never could tell. Now they all gather at the house of Rabbi Amos in the metropolis. He is a friend of Jesus, and there they enter upon their mourning. The Jews mourn seven days for the dead. When they see Him expire and bury Him, they give up all hope of His Christhood, their Messianic faith in Him utterly evanescing. So they relegate Him to the ranks of the prophets. No difficulty in this, because so many of the prophets had been slain at Jerusalem; the memory of John the Baptist, who had been decapitated by King Herod only six months ago, is still quite vivid. While they thus give Him up as the Christ and canonize Him as a prophet, they all certify that He was really the greatest prophet God had ever sent to Israel. In thus dropping Him down from the Christhood, and relegating Him to the prophets, the difficulty was not so great as one might think. They all knew that both Elijah and Elisha had raised the dead, and wrought many other

stupendous miracles. The relaxation of their Messianic faith in Him did not necessarily forfeit their justification as they simply dropped back into the attitude of faithful and loyal members of the Jewish church, still anticipating the Christ to come, and reposing their faith in Him, as the patriarchs, prophets and saints of by-gone ages. Now they spend the night in mourning, as the deepest grief is silent. Naught is heard, but sighs, groans, heaving sobs, and the beating of hearts. The mother of Jesus is with them. She had been so elated with the hope that her Son was really the Redeemer of Israel, but now is awfully crushed and broken-hearted over His sad fate. The following day is the Sabbath, whose sanctity (even to superstition) was their only protection from cruel arrest and punishment as the accomplices of the Man whom they crucified for high treason against the Roman government and imposture in the Jews' religion. So the Sabbath passes away in silent mourning, and the night is almost gone. The fair-fingered Aurora, the daughter of the dawn, begins to cast her rosy beauties above the eastern horizon, shooting gleams of glory from the summit of Mt. Olivet. The two Mary's, Salome and other elect daughters of Zion, set out with all expedition for the sepulchre, in order to augment the embalmment which had been entered upon at the time of interment. They were near the Damascus gate, when suddenly a band of soldiers came dashing through as if they were shot out of a cannon, the keeper halting them and demanding an account of themselves, while one precipitately dashed through the crowd and called one by name: "Marius, do tell me what is the matter with you fellows?" "Oh,

gatekeeper, we were appointed to guard the tomb of that Jewish prophet, whom they crucified day before yesterday. I was walking in front of the sepulchre with spear in hand, gazing up at the morning star, when suddenly the light shines all around me, a great arch-angel, with countenance like lightning and raiment white as snow, and feet like pillars of fire, sweeps down in my presence, touches the great stone with his finger, and it rolled away as if it had been shot from a catapult. I looked into the sepulchre and saw that dead prophet get up from the marble slab on which He was lying, and walk out; meanwhile the tomb and the regions round about are filled with angels shouting 'Glory to God in the highest,' and we all fell and became as dead men. Oh! let me go!" And he dashed away on the track of his fugitive comrades. This report of the soldiers wonderfully astonishes the women, who are passing through the gate, and with quickened step they run on toward the sepulchre. Entering the garden, they see the great stone has been rolled away and a glorious arch-angel is sitting on it. His countenance is like lightning, and his raiment white as snow. They tremble and quake with fear, peer about hesitating to approach. The angel shouts, "Fear not, daughter of Jerusalem, He is not here, but He is risen from the dead; go quickly and tell His disciples that He has risen from the dead. Behold, He goes before you into Galilee, and there you shall see Him. Behold, I have told you!" And having gone out from the sepulchre with fear and great joy, they were running to tell His disciples; and while they were going to tell His disciples, Jesus met them, saying, "Hail!" And they having come to Him, took hold of

His feet and worshipped Him. Then Jesus said to them, "Fear not, go tell my brethren that they may depart into Galilee, and there they shall see me."

Matt. 28:7-10. "And returning from the sepulchre they proclaimed all these things to the eleven and all the rest. And they were Mary Magdalene and Mary the mother of James and the rest along with them, who were speaking these things to the apostles. And their word appeared before them like a dream, and they believed them not."

Luke 24:9-11. "Then Peter and the other disciple went out and were going to the sepulchre. And the two were running at the same time; the other disciple ran faster than Peter and came first to the sepulchre. And looking down, he sees the graveclothes lying; indeed he did not go in. Then Simon Peter comes following him, enters into the sepulchre and sees the graveclothes lying, and the napkin, which was upon His head, not lying with the graveclothes, but rolled up apart in one place. Then he entered in, and the other disciple, the one having come first to the sepulchre, saw and believed, for they first did not believe the Scripture that it behooved Him to rise from the dead."

When the women see the angel sitting on the stone, which was rolled from the door of the sepulchre, he tells them that He is risen from the dead, and to go quickly and tell His disciples, that He is risen, and for them to go away into Galilee and there they shall see Him, in the mountain where He had appointed to meet them.

In response to the mandate of the angel, the women set out to tell His disciples. Before they have got-

ten out of the garden, Jesus meets and salutes them and tells them to go and tell His brethren that He is risen from the dead; and for them to return to Galilee, and there they shall meet Him in person. Our Lord was a native Galilean, having spent the first thirty years of His life at Nazareth in Galilee, and two and a half years out of the three years of His ministry in the same lovely Galilee. Methinks these are the reasons why He orders His apostles to return thither to meet Him, and to identify Him to their satisfaction, and receive their commission, in one of those sacred mountains, not here named, but I opine it was the Mount of Beatitudes, which hangs over Capernaum from the north, dipping her feet in the beautiful Sea of Galilee. Now the women dash away at race-horse speed. Their feet take wings and fly back to the mansion of Rabbi Amos, the house of mourning. Dashing in with such an awful stampede, they arouse all the mourners, who come rushing out, surprised beyond all possible utterance. The women are so excited, and having run themselves out of breath, that it is very difficult for them to tell the news. They seem so bewildered that the disciples conclude that they have seen a vision of some kind. But when they report that they have actually seen an angel and Jesus, himself, they conclude that it is a dream, or an hallucination; that their excitement is such as to superinduce unreal visions. Consequently they pass it by as a delirium of the brain, none of them thinking it worth any attention, except Peter and John, who decide to give it immediate investigation. Consequently they start out and run with all their might; John, being the younger by twenty years, proving the swifter, arriving

first at the sepulchre, but his courage failing, he does not go in. Bold Peter, rushing on, enters in, makes their investigation, comes out awfully bewildered, because they have not yet received light to understand the resurrection. So they both return again to the disciples.

But the women, having delivered their message, dart back to the sepulchre with all speed. On arrival they behold two angels in white sitting, the one at the head, the other at the foot of the sepulchre. And they say to Mary, who is standing at the sepulchre weeping, "Woman, why do you weep?" She says to them, "Because they have taken away my Lord, and I know not where they have placed Him." And speaking these things, she turns back and sees Jesus standing and did not know that He was Jesus. And Jesus says to her, "Woman, why do you weep? Whom do you seek?" And she, thinking that He is the gardener, says to him, "Lord, if you have taken Him away, tell me where you have put Him, and I will take Him." And Jesus says to her, "Mary!" She, turning, says to Him, "Rabboni!" (which is, My teacher!) And Jesus says to her, "Touch me not, for I have not ascended to my Father: but go to my brethren and say to them, I go up to my Father, and your Father; to my God and your God." Mary Magdalene goes, announcing to the disciples that she has seen the Lord and He has told her these things.

John 20:11-18. On the second visit of the women to the sepulchre, the two angels appear to them and certify that He is risen. Meanwhile those women are in a tornado of excitement, passing through a volcanic revolution, hardly knowing whether to weep for grief or joy. The truth of the matter is, it seems to them that

the news is too good to be true, for they, with all the balance, have been fixed and settled in the conviction that Christ, when He comes, will be King of the Jews and reign forever, invulnerable and immortal. Therefore, when they saw Him killed, they gave up all hope of His Christhood, relegating Him to the prophetic rank. Oh! it seems like turning the sun in his course, to convince them that He is actually risen from the dead, for they had hitherto received no light on the prophecies appertaining to His resurrection.

Now, they see that man, whom they suppose to be the gardener, and make inquiry about the body that is missing from the sepulchre, and behold! a light flashes on them, and they see that the Man with whom they are conversing is none other than Jesus himself. With transporting enthusiasm they fall at His feet in the attitude of worship; He responds to them, "Tarry not with me" (because I have delivered you a most important message to deliver); "go speedily and tell them that I am risen, for I have not yet ascended to my Father." They supposed that He had been up in heaven, and had simply dropped down a moment, like an angel, then to be gone forever; hence, they thought to avail themselves of the opportunity to worship Him in the Oriental manner, embracing His feet. But He notifies them that He is not yet gone up to heaven, and not going for some time (forty days), they would have much opportunity to be with Him before His final ascension.

Matt. 28:11-15. Here we find that the Roman soldiers came into the city and announced to the chief priests those wonderful things which were taking place—actually the resurrection of Jesus. But they bribed

them with money to report that His disciples came and stole Him away while they slept, the hierarchy promising to stand between them and all danger. How glaringly inconsistent, as it was a well-known fact that it was a penalty of death for a Roman soldier to go to sleep on guard! Matthew wrote his gospel fifteen years after the Lord's ascension, and here he says that this report was currently in circulation among the Jews at that time. Thus you see how the chief priests, by bribery and falsehood, did their utmost to deceive the people, illustrating the indisputable fact that they are actually led captive by Satan at his will. What an appalling picture of the leading clergy, claiming to be the monthpieces of God!

Luke 24:13-35. Here we find Cleopas and his disciple this same day (Sunday afternoon) walking away to Emmaus, seven and a half miles. Jesus, falling in, journeys with them; but He drops on them an optical illusion, so they do not recognize Him. Meanwhile they while away the time in conversation, the all-absorbing events in reference to Himself being the theme. These disciples relate to Him how the chief priests and rulers had crucified Jesus, and they were all crushed with disappointment, because they had been indulging the hope that He was the One destined to redeem Israel. Then they proceed to state to their unknown companion, that they were utterly dumbfounded and paralyzed by the testimony of some of their women, who had been at the sepulchre in the early morning, and did not find His body; but they saw a vision of angels, who said He was alive, and that some of the brethren had gone to the sepulchre and found it empty, as the women said; but

they did not see Him. Then He proceeds at once and recapitulates the prophecies, beginning with the Pentateuch and coming on down through all the prophets, expounding them and clearly showing up the great salient truth, that it behooveth Christ to die for a guilty world and rise again. When they arrive at Emmaus, He walks on till they constrain Him to stop and abide with them. Then, at the supper-table, He reveals himself to them in breaking the bread and dispensing it, and at once their eyes are opened, they recognize Him, and He vanishes out of their sight. Such is the flood of light and joy on their souls that it utterly takes away their appetite. They desist at once, rise, and set out for Jerusalem at double-quick, talking as they go, "Did not our hearts burn within us while He opened unto us the Scriptures!" So, when they get back to Jerusalem, they find the eleven apostles all assembled and talking over the matter, observing that He had not only appeared to the women in the early morning, but also at a later hour, to Peter. Then these two give their testimony to His falling in and journeying with them along the road. Meanwhile, behold! He stands in their midst, and says: "Peace be unto you." Thus, five times already in that one day has He appeared to them. Meanwhile there is a general and perplexing agitation among them, thinking that they see a spirit. He challenges them to come and see His hands and feet, and handle Him, and satisfy themselves, because a spirit has neither flesh nor bone, as they see He has. Meanwhile He has them bring Him a piece of baked fish and honey-comb, that they may see Him eat. You see, it was necessary for Him to retain His material body after His resurrec-

tion, in order to His identification. You see they needed every facility for the identification of His personality. His glorified person, seen by James and John on the Mount of Transfiguration, was really the facsimile of His ultimate glorification, which was postponed till the disciples had ample opportunities to settle the question of His identity beyond the possibility of a doubt.

V. 45. "Then He opened their mind, that they might understand the Scriptures." So He does this day graciously and wonderfully open the minds of His saints to see the deep things revealed in His precious Word.

V. 46. "And He said to them, Because, as it has been written, it behooves Christ to suffer and rise from the dead on the third day, and that repentance unto the remission of sins shall be preached to all the Gentiles, beginning from Jerusalem." Here we have the beautiful commission of Luke, promising remission of sin to all, on the isolated condition of repentance. A genuine repentance always superinduces justifying faith. "And you are witnesses of these things. And behold I send upon you the promise of the Father; and you abide in the city of Jerusalem until you may be endued with dynamite from on high." The Father sent His Son into the world to redeem it from sin, death and hell; then follows the dispensation of the Holy Ghost, to convict all sinners, regenerate the penitent and sanctify the believers. All this is promised in the Abrahamic covenant (Luke 1:72-79). Here you find that the Holy Spirit was promised to Abraham and his seed; i. e., all his spiritual children, in the covenant of redemption, which God made with Christ, and ratified with Abraham, to

sanctify him and his innumerable spiritual family, so as to enable them "to serve Him in holiness and righteousness all our days." You see here that our Savior actually forbade His own disciples to go and preach the gospel under the glorious full salvation dispensation of the Holy Ghost, till they were all endued with the heavenly dynamite, to qualify them for the greatest and most responsible work ever delegated to man or angel. The sad mistake of the Church has been the post-apostolical departure from this primary precept, delivered by our Savior. We must receive the Holy Ghost before we are qualified to preach the gospel. Oh, how true, that talents and opportunities are wasted because we do not all obey this commandment to tarry till we receive the enduement of the Holy Ghost! The gospel economy is characterized by three verbs: Come, tarry, go. We first come to Jesus and get saved; then we tarry till the Father fills us with the Holy Ghost; then we are prepared to obey the commission, "Go, preach."

John 20:22. "And saying this, He breathed on them and says to them, Receive ye the Holy Ghost: 'whosoever sins you may remit, are remitted unto them; and of whosoever you may retain, they are retained.'" The apostles had all relaxed their grip on the Christhood of Jesus, dropping Him back to the rank and file of the prophets, so they needed the Holy Ghost to restore them into the clear experience of the kingdom of grace, which they had preached with great efficiency in the dispensation of Jesus. To what extent they had really lost ground, spiritually and experimentally, during the three days of His crucifixion and interment, we are not prepared to say. Though justification and re-

generation were preached by the old prophets, evidently the "Kingdom of Heaven," brought into the world by the incarnate Christ, and consisting of "righteousness, peace and joy in the Holy Ghost" (Rom. 14:17), and destined to supersede the law and the prophets, was characterized by brighter and clearer light, a deeper and stronger hold on spiritual things, and a vastly more glorious elevation above the materialistic phases of religion than the former dispensation. The Holy Ghost, whom Jesus breathed on them here, was in the capacity of Restorer and Illuminator, rather than Comforter, as they received Him on the day of Pentecost.

Verse 23 has been very adroitly subsidized by priestcraft in the fallen churches, and by Romanism, especially. It is identical with the key power (Matt. 16:18), simply involving the wonderful power of the Word, to take away the sins from truly penitent believing souls, when received in the love of it; and to retain the sin of the impenitent and unbelieving contemners of gospel grace and opportunity. Hence the preacher filled with the Holy Ghost actually becomes the instrument of the Savior in the salvation of all who will let Him, and in the reprobation of those who contemptuously reject the message of redeeming grace and dying love.

John 20:24-29. It so happened that Thomas was absent on the night of our Lord's resurrection, when He appeared in their midst, so gloriously revealing himself to all. Afterward, when they met him and told him, "We have seen the Lord," he said, "Unless I shall put my finger in the prints of the nails, and thrust my hands in His side, I will not believe." So when He appears to them again, eight days afterward, which was the fol-

lowing Sunday night, He says to Thomas, "Come along, thrust thy finger into my side, and be not faithless, but believing"; and he shouts out: "O, Lord, my God!" Thomas had the doubting infirmity till he got baptized with the Holy Ghost and fire on the day of Pentecost. After that, he never had a doubt; they were all consumed by the fires of the Holy Ghost.

Eight days have rolled away since the wonderful news of His resurrection first rang out from the proclamation of the angel to the women. In the meantime the Lord has appeared to them seven times: twice to the Marys, Salome and Joanna; then to Peter; then to Cleopas and his comrade at Emmaus; then to the eleven assembled in a room at Jerusalem; afterward, on the second Sunday night, to all the apostles, when He dissipated the doubts of Thomas. Immediately after the second Sunday, the eleven all set out for Galilee. Having arrived at the Mount of Beatitudes, the Lord seems to have put their faith to a slight test, by a short delay, during which time, Peter leading the way, they all go fishing on the Sea of Galilee, whose billows they had plowed from their childhood. Having toiled all night and caught nothing, when the day broadens out over the deep, they look and see a man standing on the shore, but do not recognize him. He says to them: "Children, have you any meat? They responded to Him: No. And He said to them: Cast the net on the right-hand side of the ship, and you will find. Then they continue to cast it, and they were not able to draw it out on account of the multitude of fishes. Then that disciple whom Jesus loved says to Peter: He is the Lord! Then Simon Peter, hearing that He is the Lord,

girded on his fishing cloak, for he was in a state of nudity, and cast himself into the sea." John evidently enjoyed a deeper insight into spiritual things than the rest of the apostles. Consequently he was the first to recognize the Lord. Now Peter in his enthusiasm, peculiar to his vivacity of spirit and celerity of movement, leaps out, swimming till he reaches water shallow enough to wade, and speedily reaches the shore, the others coming in the ship, which was only two hundred cubits (i. e., one hundred and fifty yards) distant, draw the net ashore, filled with one hundred and fifty-three large fishes; and yet, to their astonishment, not broken. On arrival, all recognize their risen Lord, and see the fire burning, fish and bread on it, cooked, ready for breakfast. Jesus himself once more dispenses their food to them.

During our last tour in 1899, the guide landed us on a beautiful gravel shore on the east coast, and said that was the place where the above history transpired. It is certainly plausible, in the fact that fishermen always seek a nice gravel beach on which to draw out their nets.

John 21:1-24. V. 15. "Then when they took breakfast, Jesus says to Simon Peter, the son of Jonah, lovest thou me with divine love, more than these? He says to Him, Yea, Lord; Thou knowest that I love Thee as a friend. He says to him, Feed my lambs. He says to him again the second time, Simon, the son of Jonah, lovest thou me with divine love? He says to Him, Yea, Lord; Thou knowest that I love Thee as a friend. He says to him, Shepherd my sheep. He says to him a third time, Simon, the son of Jonah, Do you love me as a

friend? Peter was grieved because He said to him the third time, Do you love me as a friend? And he said to Him, Lord, Thou knowest all things; Thou knowest that I love Thee as a friend. Jesus says to him, Feed my sheep."

We have here in this wonderful dialogue of Jesus and Peter a grand, fundamental truth forcibly brought out. There are two great words in the New Testament, which are translated *love* in the E. V.—*agapee*—which means divine love—i. e., of the divine nature (1 John ch. 4)—which is utterly alien to fallen humanity; never felt nor known till the Holy Ghost pours it out into the heart in regeneration (Rom. 5:5). The other word is *philia* (human love), indigenous in all people, and seen in animals. It is the love of consanguinity and friendship, and is destitute of any element of the divine life. In this dialogue Jesus uses *agapee* in the first two interrogations, while Peter uses *philia* throughout the entire dialogue. This word simply means the love of friendship, which Peter had for Jesus in an exceedingly prominent degree. The reason why the third question grieved Peter, was because Jesus, dropping His word *agapee*, took Peter's *philia*, and said, "Now, Peter, do you truly love me as a friend?" He thus insinuatingly reminds him of His bad treatment when He was on trial before the high priest. The question which Jesus propounded was quite after the order of an old-style camp-meeting, in which the leader probes down to the bottom of the heart, eliciting candid answers in reference to their spiritual state. In Peter's case, Jesus asked him if he had Holy Ghost religion, and how he was getting along in the divine life. This is clearly involved in the question,

“Do you love me with divine love, more than these?” We see that Peter really evaded the Savior’s question, by simply responding: “I love Thee as a friend,” which no one would call in question. During the whole dialogue, Peter held on to this word with which he set out, which simply means the love of friendship; while Jesus finally drops His word, which means the love of God (i. e., the love which is in the heart of God, and which is in no human heart until the Holy Ghost pours it out), and takes Peter’s word, which means only the love of friendship, and tests him on it. This test, Peter was not only willing to bear, but even grieved because Jesus turned it on him; thus indirectly, and very justly, impeaching his true and real friendship, and flooding him with grief over the sad remembrance of his thrice denial. You observe that Jesus here charges Peter to feed His lambs (i. e., young converts), and the sheep, and to shepherd them all—i. e., protect them from Satan’s wolves, lead them into green pastures, and give them rest by the still waters. He now also proceeds to predict Peter’s martyrdom, which took place at Rome, under the reign of bloody Nero. When Peter now asked Him a word about John, who was standing by, he responds, “If I may wish him to remain until I come, what is that to thee?” Thus He gives rise to the report that John would never die, which is well corroborated by Ireneus and Justin Martyr, who lived and wrote in the second century, certifies that John, the apostle, was translated to heaven.

Matt. 28:16. “And the eleven disciples departed into Galilee into the mountain where Jesus commanded them, and seeing Him they worshipped Him; and some

doubted. And Jesus, having come to them, spoke, saying to them, "All authority is given unto me in heaven and upon earth, going therefore, disciple all the Gentiles, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, so many as I commanded you; and, behold, I am with you all the days unto the end of the age."

This is the great gospel commission, pursuant to which the Lord's disciples have been constantly preaching ever since. The E. V. has "teach" twice, whereas it only, in Greek, occurs once, the first word being *matheusate*, which means, make disciples, the baptizing and teaching coming on afterward. A sinner cannot possibly be a disciple of Christ. Christians only are disciples, hence the only way to make disciples is to get sinners truly and thoroughly regenerated by the Holy Ghost, born again, and adopted into the family of God. The fallen church has woefully perverted the gospel commission, construing it that we make disciples by baptizing sinners and teaching them. Water baptism, which is here meant, is the Lord's mark on His own people. When applied to sinners it is illusory and damaging to their souls, grievous to the Holy Spirit. By this perverted view of the commission, the churches have been filled up and burdened to death with unconverted people, who eventually get into office, come to the front and rule the church, to her utter ruin. This we have seen sadly illustrated in Catholicism during the last thousand years, and now see making alarming inroads into the Protestant churches. If we follow the commission of Jesus, we must preach, pray and work

till we get **people** soundly and radically converted to God. Then they are ready for baptism and teaching. Our Lord here assures us of His presence with us to the end of the age. Then away with the dogma that the age of miracles is passed, when the Omnipotent Miracle-worker is here, down to the end of the gospel age, when He will return in His glory. While living on the earth, He predicted that His enemies would kill Him, but He promised to send the Holy Ghost, whom they cannot kill, because He has no mortal body. The Holy Ghost is none other than the Spirit of Jesus (Acts 5:4-9). Paul informs us (1 Cor. 15:7) that our Lord also appeared to James. Acts 1:3. "To whom also He presented himself alive after He suffered, by many testimonials, being seen by them forty days and speaking the things concerning the kingdom of God. And having assembled them, He commanded them not to depart from Jerusalem, but to await the promise of the Father, which you heard from me: that John indeed baptized with water, but you shall be baptized with the Holy Ghost not many days hence."

Here is our Lord's clear and positive promise of the baptism with the Holy Ghost, which they received on the day of Pentecost, pursuant to the promise of the Father in the Abrahamic covenant, and for which He positively commanded them to wait at Jerusalem. That command is as obligatory on their successors as it was on them. 2 Tim. 11:2. "These things commit thou to faithful men, who shall also be competent to teach others." Here we have the real apostolical succession, illustrating the fact that provision is made for the per-

petuity of the gospel, without addition or subtraction, to the end of time.

V. 6. "Then they, having been assembled, asked Him, saying, Lord, do you at this time restore the kingdom to Israel? And He said to them, It is not of you to know the times or seasons, which the Father placed in His own authority." Here is no insinuation that He is not going to restore the kingdom to Israel, which He will certainly do when He comes in His glory, establishing the millennial theocracy in all the earth: but He simply states that the ages and epochs are administered by the Father.

"But you shall receive power (Gr., dynamite), the Holy Ghost having come upon you: and you shall be witnesses to me in Jerusalem and all Judea, and Samaria, and to the extremity of the earth."

The E. V. translates this beautiful and invaluable passage very badly: "You shall receive power after the Holy Ghost has come upon you." This involves the idea that the power is separate and distinct from the Holy Ghost, running people into the fanaticism of seeking the power instead of the Holy Ghost, who, in the capacity of the Omnipotent Executor of the Trinity, is really the only power on the earth, the personal successor of the ascended Savior. When you receive the Holy Ghost, you receive this power, which gives you victory over the world, the flesh and the devil, and, as you here see, makes you a witness for the Lord, and His power to save to the utmost, in all places and under all circumstances.

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CHAPTER XVIII.

ASCENSION INTO HEAVEN.

Luke 24:50-53. "He led them out even unto Bethany, and lifting up His hands, He blessed them. And it came to pass, while He was blessing them, He parted from them, and was borne up into heaven."

Acts 1:9-12. "Speaking these things, they looking, He was carried up; and a cloud received Him from their eyes. And while they were gazing up to heaven, He going, behold two men stood by them in white apparel, who also said, Ye Galilean men, why stand ye gazing up into heaven? This same Jesus, who has been taken up from you into heaven, will so come in the manner in which ye saw Him going into heaven."

You see here, He led them out as far as Bethany, which stands on the southeastern slopes of Mt. Olivet. It also states that after His ascension, the disciples return from Mt. Olivet to Jerusalem. If you ever visit the Holy Land, they will point you out the spot on the summit and tell you, There the feet of Jesus last rested on the earth. Very near that spot you will find a magnificent stone tower 250 feet high, built for the especial accommodation of pilgrims, who so much desire to follow their Lord just as far as possible. During both of my tours I ascended that tower to its pinnacle, from which I enjoyed a most extensive view of the land, reaching westward to the great sea; eastward to the Jordan and the Dead Sea; northward to great Mt. Hermon,

far away in Syria; and southward beyond the River of Egypt, till vision is eclipsed in ether blue; Mt. Pisgah. the Land of Moab, Mt. Gilead and the Great East being very conspicuous. Mt. Olivet is the highest in South Canaan. So when its altitude is augmented by this lofty tower, you feel as though you had certainly started on your journey in pursuit of your ascended Lord. Gazing up the shimmering track, as I opine, still luminous with His ascension glory, I longed for my pinions of flight, that I might fly away and join Him beyond the stars; so I must confess I came down both times with a degree of reluctance.

You see here how clear, unmistakable and pacific the inspired affirmation, that the same identical Jesus, i. e., the glorified Man Jesus, who was born in Bethlehem, rode into Jerusalem on the donkey, stood before Pilate, hung on the cross, lay in the sepulchre, and has ascended into heaven, will certainly come again in like manner; i. e., encircled with white clouds and accompanied by angels. What in all the Bible is more clearly revealed than the literal, personal return of Jesus to the earth. "His feet shall stand again on Mt. Olivet" (Zech. 14:4). There is no lack of harmony in the statement that He went up from Bethany, which is not on the summit, but on the eastern slope, and the record of His ascension from Mt. Olivet, for a spur of the mountain actually juts out over Bethany. At that time the town was so much larger than at present, I doubt not that a portion of it was built on that spur.

Acts 1:12. "And they returned from the Mount called Olivet, which is from Jerusalem, a Sabbathday's journey." Luke 24:52. "And worshiping

Him, they returned into Jerusalem with great joy, and were constantly in the temple, praising and blessing God." When the Lord so frequently told them that He was going away, it broke their hearts, because they did not have sufficient light on the plan of salvation to look down into the great things of God and see the stupendous problem of redemption. But now that He has risen in majesty, power and victory, and ascended to heaven in His glory, they rejoice and praise God night and day.

John 20:30. "And many other miracles Jesus did in the presence of His disciples, which have not been written in this book; but these have been written that you may believe that Jesus is the Christ, and that believing, you may have life in Him." The entire problem of salvation, involving life and immortality, is solved by simple faith in the infallible word of God. Jesus came from heaven, took our sins upon Him, bled and died as our atoning substitute, satisfied the violated law, triumphed over death, hell and the grave, having achieved a complete victory for every guilty soul; actually blockading hell with His own body, bridging the chasm between earth and hell with His great and glorious vicarious atonement, forever sweeping away the necessity for the damnation of a solitary soul. All this we receive as a free, gracious and unmerited gift by simple faith in Him.

Eph. 4:8. "Therefore," He says, "having ascended upon high, He led captivity captive, and gave gifts unto the people. And what is it that He descended first into the lower parts of the earth. He that descended is He that also ascended above all the heavens, in order that

He may fill all things." You remember, the sixth chapter of this book expounds quite a multiplicity of scriptures setting forth the descension of the human soul of Jesus into Hades, visiting hell and proclaiming His Calvary victory over the devil and all the powers of darkness; then, crossing the intervening chasm (Luke 16: 26), He enters the O. T. Paradise (Abraham's bosom), where, pursuant to His promise on the cross, He meets the penitent thief and all the mighty host of O. T. saints, who have gathered thither since the days of Abel; spends the Sabbath with them. With the incoming new week, He abolishes that Intermediate Paradise, and leads them up with Him, a glorious, triumphant captive host, all having been rescued, by His omnipotent arm, from the devil. He reaches the sepulchre with the first rising gleam of the Orient, receives His body, meets the disciples on eight different occasions, finishing up the grand curriculum which He began three years previously, and ascended from Mt. Olivet into heaven.

Take note that "He was the first fruits of them that slept." Others had been raised from the dead, but having received their glorified bodies, they consequently died again. So he must lead the way into the glorified home of the Father and the unfallen angels, which He evacuated when He came down to suffer and to die for us guilty millions. N. B. None of these O. T. saints had their resurrected bodies. Enoch, Elijah and Moses, having gone to heaven with their glorified bodies, of course were not along with this vast sacramental host, who had remained in Abraham's bosom till the covenant, which gives honor to Abraham's name, was sealed by the blood of Christ. Therefore, this mighty host of disembodied

saints, whom Jesus led with Him in ascension from the O. T. Paradise, remain with Him on the earth during the forty days which elapsed from His resurrection to His ascension.

We feel surprised that we hear so little mention made of His presence with His disciples during these forty days. Only eight times do we hear of His meeting them and no allusion to His spending the night with them. Our bewilderment over this problem is somewhat relieved when we consider the presence of this innumerable host with Him, all getting ready for their flight into heaven. They were invisible, from the simple fact that they were disembodied, He alone being visible, because He had His body. But I trow they are all around Him, a glorified, shining host of blood-washed spirits, when He ascends from Mt. Olivet.

As they winged their flight through the void immense, passing rolling worlds, wheeling spheres, flaming comets, glowing suns, sweeping through glittering constellations, the gorgeous glory of the Celestial Metropolis must now have burst upon their enraptured vision. The prophetic eye of David (Ps. 24) catches a view of this triumphant scene, and he raises the roaring shout: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and let the King of glory come in." Then the response is shouted back from the mighty angels, the honored custodians of the Pearly Gates: "Who is this King of Glory? The Lord, mighty to save, and strong to deliver." Behold, the gates swing wide, and lift high, while millions of voices roar: "Welcome home, King of Glory!" The Conqueror of Mt. Calvary enters triumphantly the wide

open portals, with Abraham on His right and Job on His left, and the shining platoon of patriarchs and prophets all sweeping into the New Jerusalem, washed in the blood of the Lamb. Meanwhile the sacramental millions of O. T. saints, innumerable as the sands upon the seashore, and the stars that twinkle in the firmament, beat their march in solid columns over the heavenly threshold into the New Jerusalem amid the salutations of countless billions and multiplied trillions of un-fallen angels from millions of worlds never darkened by sin. These have gathered thither to witness and enjoy the grandest ovation in the history of the universe. It is the Son of God returning in triumph from the battle-fields of earth, where He has vanquished sin, death and hell, and returns accompanied by the blood-washed millions whom He has rescued from the devil, and who now adorn His triumphant entry into the New Jerusalem. All heaven is vocal with the shouts of triumph. Now halting before the effulgent glory of His Father's throne, He responds, "Here am I and the children Thou hast given me." The response gladdens the listening millions: "Thou hast done all things well; sit Thou on my right hand till I make Thine enemies Thy footstool."

Now, me thinks, the door is opened for testimony. Father Abraham mounts the heavenly pinnacle and tells his experience of conversion (Gen. xii,) and sanctification (ch. xv.). Job electrifies all by his thrilling rehearsal of the Devil's defeat, the discomfiture of the false prophets, and the glorious vindication of the Almighty. All are thrilled by Daniel's recital of the night he spent in the lion's den, sleeping sweetly, his head

pillowed on their shaggy mane, while angel pinions fan his brow, and charm to silence all the lions by their sweet lullabies. Shadrack, Meshach, and Abednego hold the millions spellbound, telling about the night they spent in fiery furnace with the Form of the Fourth present with them. Isaiah thrills all by his testimony to God's wonderful, sustaining grace, while they cut him in twain with a cruel saw. The angels seem to never tire listening to the testimonies of these blood-washed saints. Since the sons of God all shouted for joy at creation's birth, and answered the anthems of the morning stars, which sang together as they contemplated the stupendous glory, when worlds from shapeless chaos rolled out, responsive to the omnific mandate, and took their places in the plane of the ecliptic, there to shine and shout forever. Never has Heaven known an ovation comparable to this; and never will it, till the Lord returns from His second advent, accompanied by His Bride in her transfigured glory.

CHAPTER XIX.

THE APOSTLES.

JOHN THE BAPTIST, though not nominally an apostle, but a prophet, the last and greatest of the old dispensation, yet deserves comradeship with the apostles of our Lord, as he was the intermediate link, connecting the dispensations in an unbroken chain of truth, righteousness and holiness. Apostle is from *apo*, "from" and *stello* "to send." Hence he is *one sent of God*, commissioned from Heaven, to proclaim the way of salvation. John was sent as a messenger (Mal. 3:1) before the face of Christ, to prepare the way—to get the people ready to receive Him—and was actually honored with the inauguratory ceremony, introducing Him into His official Messiahship. The province of all the apostles and their successors was to preach the kingdom of Heaven in contradistinction to the law and the prophets. This, John the Baptist did with all his might, crying aloud: "Repent ye, for the Kingdom of Heaven is at hand." John combined the austerities of the law, so conducive to genuine repentance, and the graces of the gospel, which give us victory over sin, death, the world and Satan. John was really a model preacher in every respect. How we need a million like him now, who could board and clothe themselves on \$250 a year! Oh, how we would sweep the world with a cyclone of gospel fire!

It is folly to say that John did not eat the animal

locust; as the Greek is unmistakable, enforcing that conclusion, which is also corroborated by the fact that Bedouins, who roam all over the wilderness of Judea to this day, gather great camel-loads of the locusts, carry them to their villages, and devour them as a luxury. They are still there. I saw them in vast quantities, nothing to do but gather them up from the ground, where they lie in piles.

John was a man of inflexible heroism; too true to be bought, and too brave to be intimidated. He faced the proud hierarchy, and called them a generation of vipers, positively refusing to baptize them because they did not exhibit the fruits of true humiliation and godly sorrow for sin. He exposed the adulterous marriage of the King and Queen, insulting them so grossly that they cut his head off at Herod's house in Macherus, on the east coast of the Dead Sea, in the Land of Moab, where his heroic dust now awaits the first resurrection. Multitudes of modern metropolitan preachers would lose their ecclesiastical heads as quickly as John lost his physical one if they would dare to expose the adultery and other damning sins of their hearers. John the Baptist is really a model preacher for every age.

PETER, whose name was Simon, till Jesus met him, and looking down into the deep interior of his heart saw the solid rock, and consequently called him Peter; which is a Greek word meaning stone; while the Hebrew word, Cephas has the same meaning. The world never saw the rock in Peter till after the fires of Pentecost consumed the debris, and revealed the inflexible rock. Peter was quite vacillating. You see how he disgraced himself in Gethsemane and the Judgment Hall.

But after the fiery baptism came on him at Pentecost he was never known to flicker, save where he dissembled at Antioch, when the Jews came from Jerusalem (Gal. 2:11, 12). He lived a hero and died a martyr. He was a native of Bethsaida, which stood on the N. W. coast of the Galilean Sea. He and his brother Andrew, were the sons of Jonas. Peter was the oldest of all the apostles, being a married man of perhaps forty years, and living in Capernaum, when our Savior entered upon His ministry. He, with others called to the apostleship, was a disciple of John the Baptist. He, with James and John, seems to have enjoyed a deeper insight into spiritual things than their comrades. Consequently, they were honored above the other nine; e. g., in the resurrection of Jairus' daughter they were permitted to accompany Jesus along with the father and mother; they only were permitted to witness the glory on the Mount of Transfiguration. Jesus also separated them from their companions in Gethsemane, when He went to pray. Peter's seniority, doubtless, along with his quick discernment and sprightly disposition, gave him pre-eminence among the apostles. In the final distribution of the world, pursuant to Matthew's commission, Peter received Italy, with its popular cities, and among them great Rome. So he dates his writing at Babylon, which was at that time applied to Rome, which all exponents recognize as the Babylon of prophecy.

N. B. You know in my sketches of the apostles I am largely dependent on uninspired history, that of Peter being no exception. When I was in Rome, riding out to the catacombs, where the saints made themselves dens in the ground to hide from their enemies during

the martyr ages, I glanced my eye to the left and saw a stone church edifice superscribed, *Domine, quo is-ne*—"Lord, whither goest Thou?" History says that when Nero had proclaimed his bloody edict against the Christians, pursuant to which they had already beheaded Paul; the saints prevailed on Peter to leave the city, that they might not have to give up both of the great apostles at the same time. Consequently he was going out in the dead of night, making his escape along the Appian way; when suddenly he sees Jesus coming to meet him, walking swiftly. Turning, he salutes Him: "Lord, whither goest Thou?" He responds, "I am going to Rome to be crucified again, and that moment vanishes out of his sight. Peter takes the hint, concludes that it means for him to be crucified at Rome. Therefore he turns back, and abides his destiny. They crucified him on the Campus Marcius, with his head down at his own request, alleging that he was not worthy to be crucified in the same posture in which his Lord was, seeing he had once denied Him. It is claimed that St. Peter's Cathedral, which cost two hundred millions of dollars and took two hundred years to build is 835 feet long, 330 feet wide, and 448 feet high; occupies the identical spot on which he was crucified. I saw the gold coffin, said to contain his remains. The Protestant churches generally discredit the history of Peter's ministry and martyrdom at Rome. I trow it is done simply in order to refute the papistical allegory of founding the church on Peter, which is an erroneous interpretation of Matt. 16:18. In order to make good this hypothesis, they recognize Peter as the first Pope. I saw in St. Peter's Cathedral, the statuary of all the

two hundred and eighty-eight popes, in consecutive order from Peter down to Leo XIII., the present incumbent; thus exhibiting Peter as the first Pope. Matt. 16:18 stands in capital letters, written in the Latin language on the lofty interior corridors of St. Peter's Cathedral, at least three hundred feet above the marble floor, yet conspicuous for all to read: "Thou art Peter, and on this rock will I build my church; and the gates of hell shall not prevail against it. I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven." This is the pillar of the Roman Catholic church, with all her boasted and arrogant assumptions, alleging that the church was built on Peter, and that Jesus gave him the keys of the Kingdom of Heaven; and that Peter was the first Pope, transmitting the church and the key power to his successors indefinitely. You will see in my commentary, vol. 6, that this is all an erroneous interpretation; the Greek simply means that the church was built on the Christhood of Jesus, while the Word which He transmitted to Peter, all the apostles and their successors, is the key. As to the papistical dogma, claiming that Peter was the first Pope, it is utterly groundless, as there never was a Pope until the seventh century, when Procas, King of Italy, crowned Boniface III supreme pontificate of all the churches; thus inaugurating the papacy. Therefore, it is an utter superfluity for the Protestants to deny the ministry and martyrdom of Peter at Rome, in order to upset the papacy. The inspired record dating his writings at Babylon, which at that time, and in all subsequent ages, has been applied to Rome, is abundantly tenable; especially in

view of the fact that we have no account of his or any other apostle's ever preaching at old Babylon, which had long been in utter ruin, and without an inhabitant, as it is at this day.

PAUL, in Greek, means the little one, a slight modification of Saul, his birthname, which means grand, and well applied to him in his ecclesiastical pomp and pagcentury, when Procas, King of Italy, crowned Boniface Adam the first was slain, in his notable Arabian experience (Gal. 1 and Rom. 8); as entire sanctification makes us all little, even so small, that the devil can never find us, unless we again imbibe depravity, get self-important, and begin to swell.

On my last return voyage I visited Cilicia, Paul's native land, where he was born in the city of Tarsus, which had been enfranchised by the Emperors, so that Paul was born a free citizen of the Roman empire. A gigantic intellectualist, Paul received a splendid education in the Greek colleges of Tarsus, and afterward took a thorough course in the Hebrew schools of Jerusalem, under the presidency of the great Rabbi, Gamaliel. His extraordinary intellect, and finished education, opened the door to the highest ecclesiastical position and influence, giving him prominence in the Sanhedrim. Hence his conspicuous leadership in the persecution of the Christians, martyrdom of Stephen and others. In his enthusiasm he is not content to drive heresy out of his own country, but secures authority from the chief priests to exterminate it in Damascus, the capital of Syria, which was the oldest city in the world, having been founded by Shem, the son of Noah. I stood on the spot two years ago, where the Lord shone down

from Heaven, with a brilliancy eclipsing the splendour of the noonday sun, revealing Jesus to the persecutor. I visited the house of Judas in Damascus, where, under the ministry of Ananias, he was gloriously converted, three days after he saw Jesus on the way, and heard His voice. I saw the place in the east wall of the city, where the saints at midnight let him down in a basket, and thus saved his life. Under a powerful conviction of indwelling sin after his conversion in Damascus, he sought three years in Arabia and got wonderfully sanctified. Rom. 7:24 and Gal. 1:15. The Lord afterward appeared to him in the Temple at Jerusalem and called him to the apostleship of the Gentiles.

About A. D. 40, he and Barnabas were sent by the church at Antioch, on the first missionary tour of the gospel age. Soon afterward accompanied by Silas, Timothy and Luke, pursuant to a night vision, he crossed the Aegean Sea and preached the gospel in the principal cities of Greece. Thus he unfurled the blood-stained banner to the nations of Europe, from which America was settled; making us in a sense the spiritual children of the apostle Paul. In A. D. 58, he was arrested in Jerusalem; held a prisoner in Caesarea; carried by the Romans to stand before the Emperor; having been miraculously delivered from a terrible storm on the sea, which, after a fortnight, wrecked them on the coast of Malta. Here he was miraculously delivered from the venomous serpent, which, they told me when I was there in 1895, still abounds on that island.

Feb. 61 A. D. He arrives in Rome; preaches two years in his own hired house, which is now a Christian church (I was in it two years ago). After the death

of Burrus, his imperial friend and defender, they take him out of his hired house and put him in the military barracks, where he preaches to the soldiers and many others. Finally he stands his trial before Nero, and is liberated, for want of evidence, as none of the Jews from Jerusalem, either by person or proxy, saw proper to appear against him. Then he makes another great tour through Europe and Asia, preaching the gospel to all the churches, till the famous conflagration of Rome, which swept like an ocean of flame for six days and seven nights, and was believed to have been caused by Nero, the Emperor; who meanwhile sat upon a lofty tower, singing, to the accompaniment of his violin, "The Destruction of Troy." Such were the awful outbursts of indignation against the Emperor, under the suspicion that he had caused the conflagration, that he sought to vindicate himself, by charging the awful crime on the Christians, issuing the bloody edict, which, re-enacted by his successors, kept a solid river of blood flowing and volumes of martyr fires roaring for 250 years, till the conversion of Constantine. Meanwhile a hundred millions of martyrs bled. Though Paul was not at Rome at this time of the conflagration, as a leader of the Christians, they soon arrested him at Nicopolis, in Northern Greece, carried him to Rome, where again he stood before Nero, charged of leadership among the Christians, who, they said, burnt Rome.

I have frequently stood in the old Judgment Hall, where Paul and Peter stood before Nero, and received their sentences of condemnation, to be incarcerated in the gloomy old Mamartine Prison; from which they were led out to execution. Peter went to the Cam-

pus Marcius, within the city, for crucifixion; and Paul, being a Roman citizen, and consequently complimented with the more honorable death of decapitation, is led out through the gate, which to this day bears his name, to a spot in the suburbs, where he is beheaded. Tradition says his head bounded three times, a spring of living water leaped up at each spot where it struck the ground, and has been flowing ever since. I saw and drank from those three springs, about ten feet apart. Near the spot has been built St. Paul's Cathedral, constructed exclusively of the finest marble, all transported from Africa at the cost of fifty-five millions of dollars, and fifty-five years' labor.

MATTHEW. His conversion is related by himself, Luke, and John. Unlike his apostolic comrades, who, as a rule, were very poor, Matthew was rich, being a revenue officer in the Roman government. He had plenty of money, and was accumulating rapidly, when one bright day, while sitting at the table in his office, the money stacked up all around him, Jesus passes by, and calls him. He responds in the affirmative, only waiting long enough to make a great feast, to which he invited his unsaved friends and comrades; with the end in view that he might bring them under the influence of Jesus, whom, with His disciples, he invited to attend and share the festival. Matthew had doubtless often heard Jesus preach on the streets, (as they lived in the same city, Capernaum); the Holy Spirit having utilized that preaching in the performance of His pre-venient work, getting Matthew ready for the Master's call. His conversion is phenomenal in the fact that he suddenly forsook wealth, honors, and everything to follow Jesus.

His conversion proved genuine. Notwithstanding the sudden transition from wealth and honor to poverty, toil and persecution, he never wavered an iota. He wrote his gospel in Judea for the Jews, A. D. 38, but in Greek, from which it was soon translated into Hebrew, to augment its usefulness to the Jewish Christians. In the allotment of the whole world to the Twelve Apostles, pursuant to the Lord's commission, (Matt. 28:19), Matthew received Ethiopia, a great and ancient country in Central Africa, for his field of labor. He nobly responded, accepted the situation, traveling all over the country and preaching courageously, till bloody death set him free, and he went shouting through cruel martyrdom up to meet his Lord, whom he had forsaken all to follow at every cost.

MARK, the writer of the gospel which bears his name, was not one of the original Twelve. During the ministry of our Lord he was but a youth in the home of his mother in Jerusalem. We first hear of him as a junior preacher, accompanying his Uncle Barnabas and Paul on their missionary tours from Antioch, over to Cyprus, a large island in the Mediterranean Sea, and the native land of Barnabas; then back to the continent, and into Pamphylia, where he deserted them and returned to Jerusalem. Palestine borders on Moab, Ammon and Idumea. Great Arabia reaches out nearly two thousand miles towards sunrise, with her vast, sandy deserts; roamed over by the Bedouins, who were born robbers, the wild sons of Ishmael and Esau; in reference to whom God said, "His hand shall be against every man's hand, and every man's hand against him." Therefore, the robbers have always been troublesome in that coun-

try, infesting deserts and mountains. They are these wild bedouins, Luke 10. During both of my tours in that country, I kept with me constantly an armed dragoman, and besides, in the most dangerous places an armed escort, to keep the robbers off me. They are terrible, even now; not very apt to kill you, but will take away everything you have, leaving you not a stitch of clothing. At that time the mountains between the sea-shore and the highlands were badly infested with robbers. Therefore the critics believe the robbers got hold of Mark, treated him severely, the effect being to scare him out of the Lord's work. So finding a homeward-bound ship, embarking, he made his escape. For this reason Paul refused to take him on his second evangelistic tour, having quite a controversy with Barnabas, who felt anxious to hold on to his cousin and make something out of him. There was no temper in this controversy, the Greek plainly revealing that it was a divine intervention to separate Paul and Barnabas, as each was amply competent to head an evangelistic band, the two organizations evidently doing much more good than one.

After this division, Mark accompanied his uncle, Barnabas, for an unknown length of time. That Paul had the very kindest brotherly affection for Mark, is abundantly evinced in the fact that he afterward wrote to Timothy, "Send Mark to me; he will be useful to me in the ministry." In the distribution of the world, pursuant to the commission, Mark received Egypt for his field of labor. He nobly responded, faithfully peregrinated the land of Ham, preaching the gospel with the Holy Ghost sent down from heaven till bloody martyr-

dom set him free. He was put to death in Alexandria by a cruel mob, who dragged him through the streets till he expired. It is said that Mark wrote his gospel in Rome for the Romans, dictated by Peter, A. D. 63.

LUKE was not one of the original twelve, but a physician, or at least a medical student in Antioch, during our Lord's ministry, and doubtless converted by Paul and Barnabas during the year they spent in Antioch, about seven years after the Lord's ascension. We first hear of him, Acts 16, when he accompanied Paul on his second missionary tour. He afterward remained with Paul, serving as his amanuensis to the end of his life, staying with him during his long imprisonments in Jerusalem, Cæsarea and Rome, till he laid his head on Nero's block. During the violent persecution, Luke was hanged on an olive tree in Greece.

JOHN was, like so many of his apostolical comrades, first a disciple of John the Baptist. When he saw him point out Jesus and heard him say, "Behold the Lamb of God that taketh away the sin of the world," unhesitatingly he bade adieu to the eloquent Baptist and followed Jesus, honored to be His first convert. Immediately he goes to work, recruiting converts for Jesus. His modesty is phenomenal, and is manifest in the fact that he never does call his own name. He is eminent as the Apostle of Love, always sitting next to Jesus, his spirituality evidently deeper and more seraphic than that of any other apostle. His custodianship of the Lord's mother disqualified him to itinerate so extensively and indiscriminately as his comrades. Ephesus, the great metropolis of Western Asia, became his pastorate, where he took care of his Lord's mother till she joined Him

in glory. During his peregrinations, while preaching in Rome, A. D. 95, Domitian, the Emperor, had him cast into a caldron of boiling oil, from which being miraculously delivered, he was banished to the lonely sea-girt Isle of Patmos, belonging to the Grecian Archipelago, in the Aegean Sea. Having arrived late Saturday evening, he spent the whole night on his knees in prayer. With day dawn, the glorified Savior came down and opened all heaven to him, and revealed the wonderful apocalyptic vision, which we have recorded in the Book of Revelation. He was at least ten years younger than Jesus. We hear of him in history still alive at Ephesus, when 101 years old. John Wesley and others, e. g., Irenaeus and Justin Martyr, Christian fathers, who wrote in the second century, believed that he was translated to heaven alive, pursuant to our Lord's words in John 21. Why have we no record of his translation? Because John himself was the last writer, having written his gospel, epistles and prophecies when about one hundred years old; or, I trow, dictated them to an emanuensis. Hence you see, there was no one left to record his translation to heaven, which must have taken place as late as A. D. 110, at least. John was really the patriarch of the Apostolic Church, surviving all his comrades a whole generation, thus standing alone thirty to fifty years after his apostolical comrades have gone to glory.

JAMES THE ELDER was an elder brother of John. These two were the sons of Zebedee and Salome. They were denominated by our Lord, "Sons of Thunder," because they had voices like the roaring of the lion. Along with Peter, they were honored in being present at the

resurrection of the daughter of Jairus in Capernaum; they beheld the Lord's glory on the Mount of Transfiguration, and were separated from their companions to accompany their Lord in His prayer and agony in Gethsemane; thus evidencing the fact of their deeper insight into spiritual things. James, with his brother John, sought the first place in His coming Kingdom. He got it, but it was in bloody martyrdom, being the first of all to go from the cruel execution block up to join the Lord in glory, at a very early day in apostolic history. He was decapitated with a sword, by order of Herod Agrippa, about A. D. 43; that of Paul and Peter at Rome taking place A. D. 68.

JAMES THE LESS, whose mother was a prominent disciple, the "other Mary," who accompanied Mary Magdalene to the sepulchre, having followed Jesus in all His peregrinations in Galilee and Judea, was precipitated from a pinnacle of the Temple, in order to kill him. Being very tenacious of life, they saw he was still alive, and they beat him to death with a fuller's club. History is quite complicated and much mystified in reference to the Jameses. The Lord had four brothers—James, Judas, Simon and Joses. It is believed that James and Judas, the Lord's brothers, both became apostles. We have positive record (John 7) that when our Lord had been preaching two and a half years, His own brothers did not believe on Him. This seems astonishing. But do you not know that distance lends enchantment, and it is much easier to believe great things about strangers far away than the inmates of our own homes. His brothers believed that He was a prophet of the Lord; but how exceedingly difficult for

them to believe that their own brother, Jesus, with whom they had been brought up, was really the Lord's Messiah, the Redeemer of Israel, and the Shiloh of prophecy. And when they cruelly killed Him, it broke the hearts of His loving brothers, who said, "Alas! Alas! our brother was a mighty prophet, but He ventured too far, gave His enemies the advantage, and they have killed Him!" But when He arose from the dead and flew up to heaven, they fell and rolled on the earth, leaped into the air, shouting uproariously, "Well, after all, our dear brother is the Christ, for whom patriarchs and prophets have been looking four thousand years!" Then they fell in with a tremendous boom. It is said that one of the Jameses was the brother of the Lord, and Judas, the brother of James, involving the conclusion that both James and Judas became apostles. A problem arises here as to which James wrote the epistle that bears his name, and which one was pastor of the Apostolic Church at Jerusalem. He could not have been James the Elder, because we read of him throughout the Book of Acts, whereas James the Elder was beheaded in Ch. 12. The Armenian church, which is third numerically and influentially at Jerusalem, the Greek being first and the Latin second, holds the Apostle James, the first pastor at Jerusalem, in about as much sanctity and reverence as the Catholics do Peter. The Armenian convent, said to accommodate 18,000 pilgrims at a time, is the largest building in Jerusalem. It stands on Mt. Zion and is very magnificent. In it my guide, during both of my visits, led me to the sepulchre in which they say the head of James, which Herod cut off, is buried. A red light burns there all the

time. My guide also pointed out to me the tomb in Mt. Olivet where he said the body of the same Apostle James was buried. There seems to be a conflict in the matter, as they hold that James the Elder, whom Herod beheaded, was the Jerusalem pastor. Amid all the complications, the facts better harmonize with the hypothesis that the Jerusalem bishop was James, the brother of the Lord, promoted to that honor because of his brotherhood to the Christ of God; and that the same James wrote the epistles.

JUDE (John 14:22) was one of the original twelve. You find his name in the catalogue (Matt. 10). The translators changed his name from Judas to Jude, in order more clearly to contradistinguish him from Judas Iscariot, who had brought disgrace on the name. He is also called both Thaddeus and Lebbeus. In the partition of the world, Jude received Tartary, a great, old, heathen country, contiguous to China, as his field of labor. He went to it, peregrinated through and through, preaching the gospel with the Holy Ghost sent down from heaven, till the people became so enraged against him that they tied him up to a tree and shot his body full of arrows, thus enjoying a shooting-match in the cruel martyrdom of this faithful, flammig herald of gospel grace. His epistle is short, but full of fire, lightning and dynamite.

ANDREW was a brother to Peter, and the son of Jonah, and second to John in becoming a disciple of Jesus. He received Armenia, in Central Asia, for his field of labor. He traversed it to and fro, preaching like a messenger from heaven. They finally crucified him on a transverse cross in the shape of the letter X. Conse-

quently the Roman Catholics have always called the X St. Andrew's cross.

BARTHOLOMEW is identical with Nathaniel, being simply a patronymic, i. e., a name taken from that of the father, very common in ancient times. Bar means son; Tolmy was the name of his father. Hence they called him Bartholomew, which means the son of Tolmy. His N. T. record is grand and extraordinary, as Jesus, on sight, saluted him: "Behold, an Israelite indeed, in whom there is no guile," thus showing him up a faithful son of Abraham, actually enjoying the sanctified experience (negative) in the O. T. dispensation. Doubtless he and Mary were grand inspirations among the one hundred and twenty disciples praying those ten days for the Pentecost, as they fortunately had preceded them into the N. T. experience. Bartholomew received Phrygia, a very ancient heathen country in North Central Asia, for his field of labor. His faithful, straight, clear, Holy Ghost preaching eventually stirred up such an awful animosity that the king ordered him to leave his country forever. On his failure to obey the royal mandate, the haughty monarch got so awfully mad that he ordered his officers to have him skinned alive. In this way that guileless Israelite and faithful apostle of Jesus laid down his life amid cruel knives cutting and tearing his skin from his writhing and convulsing body.

PHILIP, like Peter and Andrew, was also a native of the city of Bethsaida, on the North-west coast of the Galilean Sea, about eight miles from Capernaum, the headquarters of our Lord's ministry, and the home of Peter and Matthew. He receives Syria, whose capital is Damascus, for his field of labor. Baalbec, in that

country, situated in the Valley of Beca, between Mt. Lebanon and Mt. Antilebanon, was the celebrated metropolis of universal idolatry, said to be the city founded by Cain, when he left home on account of murdering his brother. When I contemplated its wonderful superstructure, which no power on earth today can build, I became really credulous of the tradition which certifies that it was built by antediluvian giants in the use of the mastodon, an antediluvian animal, larger than the elephant, which has never been on the earth since the flood. Baal is the sun god, which first won the hearts of nature's simple, fallen children, and held them four thousand years. The Temple of the Sun at Baalbec, in magnitude, beauty and artistic skill, has been the wonder of the ages. Many other magnificent temples are there enclosed by the gigantic walls of the citadel, impregnable by invading armies, and entered only through one subterranean passage one hundred and twenty feet long, and erected for the protection of the gold and silver they gathered from the ends of the earth and piled up there as offerings to their gods: e. g., golden images of their gods the size of a grown man. When Philip came thither and dared to preach against their pompous and magnificent idolatry, you are not surprised that they cruelly put him to death, remorselessly crucifying him.

SIMON ZELOTES. He is also called Simon, the Canaanite, which is a wrong translation. The Canaanites were heathen aborigines of the Holy Land, and rebuked to destruction for their wickedness. He was not a Canaanite, but a Jew. The primitive meaning of the word is the same as *zelotes*, involving the conclusion

that he was a zealous, enthusiastic preacher, full of fire, lightning and dynamite; i. e., a red-hot holiness crank. Historic tradition says he received Insular Europe for his field of labor; i. e., England, Ireland, Scotland and Wales. In that case, we Americans ought to be moving cyclones of celestial fire, having such a spiritual progenitor, as you know we nearly all came from those countries. America is but the expansion of Europe. While Paul is the apostle of all Europe and America, Simon Zelotes is the specific Anglo-Saxon apostle. Faithful to his trust and his field of labor, like his comrades in all other lands, dispersed to the ends of the earth, he fought valiantly till bloody death crowned him with the martyr's wreath and permitted him to exchange the battlefield for the Mount of Victory.

THOMAS, the chronic doubter, stood at the opposite pole of the battery from Peter, the enthusiast. The latter was the quickest, and the former the slowest of all. But the fires of Pentecost burnt up all the cranky fanaticism of Peter, and lugubrious doubts of Thomas, who was as proverbial for looking on the dark side, as was Peter for always showing up the bright side. Thomas was slow but sure. You find a man who holds back with hesitating doubts; keep your eye on that man; see him once get a sunburst from heaven, sweeping away all his doubts, and you will find him henceforth filled with aggressive energy, and more than a match for the devil. Thomas received India, the largest country in the world, for his field of labor. History says that he not only went to it, traveled through and through, preaching the gospel, but that he traveled through Persia and went away to Ethiopia. Some think that Thom-

as was really more abundant in labor than Paul. Finally his work in India spread and multiplied so as to arouse the jealousy of the Brahman priests, who saw that Christianity would ruin their religion, consequently they pursued him, ran a cruel iron bar through his body, and hung him up between two trees. Though the Mohammedan wars overran that country and killed every Christian that would not turn Mohammedan, yet when the missionaries from America and Europe went to India two hundred years ago, they found quite a sprinkle of people there who called themselves the Christians of St. Thomas, certifying that they had been in that country ever since the apostle Thomas had preached there.

MATTHIAS was elected to take the place of fallen Judas Iscariot (Acts 1). He received Eastern Africa, now Abyssinia, as his field of labor, responded promptly, went nobly to his work, labored faithfully till bloody martyrdom permitted him to join his comrades beyond the stars.

BARNABAS was also an apostle, so recognized in the Scriptures. He was a native of Cyprus, a large island not far from the Asiatic coast. His record is very beautiful, so far as we have it. He drops out of history when he and Paul separated at Antioch, and we hear no more of him.

APOLLOS was also an apostle and the sensation of the apostolic age for his eloquence. He was a native of Alexandria, Egypt, distinguished for his learning, oratorical ability and fluency of speech, and believed, as I think, with good reason, to be the author of the Epistle to the Hebrews, which is imputed to Paul, but has

neither his autograph nor his style, which is true of all the Pauline Epistles.

The number twelve throughout the Bible is representative of God's children, because they are the multiplication of divinity and humanity; four representing the latter, as man is lord of the world, which is represented by the four cardinal points, North, South, East and West; while three represents Divinity, Father, Son and Holy Ghost. Hence the pertinency of the twelve apostles, the dispensational successors of the twelve tribes of Israel. While these numbers have their significance in the divine economy, yet there is nothing mechanical, rigid and arbitrary in the plan of salvation, where all things are spiritual and pre-eminently free and elastic, because homogeneous with the Holy Ghost. "Where the Spirit of the Lord is, there is liberty."

The idea that the apostolic office was restricted to the twelve is a mistake, as that would exclude Paul, Barnabas, Apollos, Mark, Luke and James, the Lord's brother who was even promoted to the episcopacy of the mother church. Some who are sticklers for the number twelve admit Paul as the legitimate successor of fallen Judas Iscariot. This is a mistake as Matthias was duly elected to fill that place. He had been with the Lord during His entire ministry. He expected the apostleship vacated by Judas, and received the sanctifying baptism with the one hundred and twenty. Faithfully he went far away to Abyssinia and took great Eastern Africa for his field of labor; preached heroically and sealed his faith with his blood. The entanglement results from the effort to confine the apostolate to the original twelve, which is unscriptural. The word apos-

tle simply means, one sent forth, i. e., practically a pioneer, as it was the prerogative of these men to pioneer the gospel in all the earth. The word is not at all exclusive, and should not be so construed.

David Livingstone became the apostle of the Lord to great, dark Africa in 1840, and preached to the savages thirty-three years, when God took him to heaven, raising up Bishop Taylor to succeed him in his apostolic office. John Eliott, in the days of the Pilgrim fathers, was very legitimately denominated the Indian apostle, accepting God's appointment to pioneer the gospel among the wild men of this continent.

APOLOGUE.

(a.) The vicarious atonement, wrought by the Son of God when He died on the cross, gives the pillars of the great salvation superstructure, girdling the globe and containing mansions for all the lost children of Adam.

(b.) Since the constancy of apostasy, Satan has made a tremendous effort to capture the Church through a compromise with the world, raising up platoons of false prophets in every land. Hence the transcendent pertinency of writing the biography of Jesus, and of doing our utmost to concentrate the attention of all people on Him alone, endeavoring thereby to fortify them against the constant and diversified intrigues of the enemy.

(c.) Since the Lutheran Reformation, which broke the chain that bound the world to an intriguing priesthood and liberated the human conscience from that su-

perstitious awe, which saw in the pope the vicar of Christ and the vicegerent of God, there has been a powerful trend toward indiscriminate schism, developing into hundreds and thousands of sects and denominations, bewildering the people by their constant cries: "Lo, here: this is the way!" till millions, dumbfounded and perplexed, stand paralyzed with a bewildering ambiguity encompassing them with a soul-torturing uncertainty. Hence the vital importance of ringing out the primitive gospel: "Behold the Lamb of God which taketh away the sin of the world." In hopes of encouraging the people to study the beautiful character and soul-transforming gospel of Jesus, this commentary has been written.

(d.) There never was an age in all the world's history, when infidelity was so rife, strategic and aggressive as at the present day; not only in all worldly circles, but under the cognomen of Christianity. It is preached from thousands of pulpits. The preaching, work, and life of Jesus constitute the only break-water against this growing infidelity.

(e.) While the Holiness Movement, either directly or indirectly, contains all the true Christians in all lands, yet it is terribly assaulted and invaded by all sorts of heresies; some preaching water-god, others a day-god, and many creed-gods and sect-gods. Thus Satan is laying earth and hell under embargo to capture the movement as her predecessors in the revival field. The only citadel into which Emmanuel's soldiers can fall back and protect themselves is the creed of Christendom, "Jesus only." Therefore, in order to contribute our little "all" to the augmentation of the study and

appreciation of the substitutionary atonement, the deep latitudinous, longitudinal and altitudinous preaching of the spotless, self-denial life, the triumphant resurrection and glorious ascension of Jesus, we have written this book. So now, to the Holiness People in all lands, with its eighteen preceding volumes, this book is lovingly dedicated. Showers of blessings on you all, as you read the **LIFE OF JESUS AND HIS APOSTLES.**

(THE END.)



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